The LUTHERAN

POINTING TO THE SKY

Church spire is Pennsylvania landmark

Vol. 41, No. 48

SEPTEMBER 2, 1959

UNDER OUR VERY NOSES

"HOME SURE looks good, Mom!" shouted our teen-age son, bouncing into t house after a month's vacation.

Indeed it did. The braided rug spread before the fireplace looked wonderful. T formica on the counter tops was a brighter green than I had remembered. Even o little poodle headed straight for her box and started pulling out her toys, as thou she, too, was finding new joy in the old, familiar things of home.

SUPPOSE we apply this to our relationship to our Lord . . .

Most of us have had him with us since birth. He's become familiar to us in nar . . . in prayers . . . in worship. Are we taking him for granted?

Take a new, fresh look at your Savior. Have you become so accustomed to havi him with you that you are blinded to his power and glory?

—MARY E. PETERMAN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● PUBLICATION OF Charles Darwin's "Origin of Species" marked the beginning of a new era in human thought. It also posed a problem for people who considered the Bible as a textbook of world history and Genesis as a scientific report. Gettysburg Seminary's Reginald Deitz wrote for us a 100th anniversary article on Darwin's theory of evolution (*page 11*).

Says Dr. Deitz: Protestants are "reluctant to agree that Christianity's only response to modern scientific thought could be denunciation. Today a moderate and evangelical position throughout Protestantism acknowledges that evolution is an acceptable scientific theory."

● JIM MORENTZ feels that the church is every church member's business, and that it's full-time business at that, even if you don't have a "Rev." before your name. Not everyone can do what he did—get a job in one of Pittsburgh's largest Lutheran churches—but his story (*page 20*) points up a trend: more sharing of responsibility among pastor and other church members.

● SUMMERTIME gatherings of churchmen took place on the Greek Isle of Rhodes, on Cornell's campus at Ithaca, New York, in Munich's big public squares. For stories and pictures, see *pages 4-9.*

● ALLENTOWN (PA.) NEWSMAN Dick Cowen pointed his camera toward the skies to snap our cover photo, the 165-foot high steeple of Neffs Union Church, highest spire in the Lehigh Valley. Rededication of the renovated church building, which is shared by a United Lutheran and a United Church of Christ (Reformed) congregation, is scheduled for October. The Rev. Willard G. Weida is the Lutheran pastor.

THE CHURCH IN THE NEWS

World Council group meets

The windmills and ancient towers of the Mediterranean island of Rhodes, off the coast of Greece, formed the backdrop for the annual meeting of the 90-member Central Committee of the World Council of Churches last month. A 14th-century castle, once headquarters for the crusading knights of St. John of Jerusalem, was the place where sessions were held.

The meeting was the first for the council's governing committee in strongly Eastern Orthodox territory. Many observers from Orthodox churches were in attendance, including two representatives of the Moscow Patriarchate of the R sian Orthodox Church. The Rus church is not a member of the W Council, but contacts have been m between Russian leaders and council ficials looking toward such members

Concern about religious liberty

Freedom of religion is a major c cern of the council, Dr. W. A. Visse Hooft, general secretary, said at an op ing-day conference. He cited Belg and Austria as examples of count where the Roman Catholic Church dominant but where other churches unhampered. Spain and Colombia, the other hand, are lands devoid of ligious liberty, the secretary said.

Plans for church union demand all confessional groups meet on an ec basis, Dr. Visser 't Hooft commente reference to the planned Roman Cath "ecumenical conference."

Opening day of the sessions was voted to discussion of the traditions the eastern and western churches. paper by Dr. Edmund Schlink, theol professor at Heidelberg University Germany, discussed the historical di gence between the two streams of Ch

HOST TO WORLD COUN committee was Greek Ortho Metropolitan Spyridon of Rho (right), pictured here with a lage priest and refugee work

n life. Prof. Konstantin Konstantinidis the Eastern Orthodox seminary at lki, near Istanbul, Turkey, asked for "unprejudiced understanding" of the portance of tradition in the life of the urch.

Presiding over the sessions was Dr. anklin Clark Fry, United Lutheran esident, who is chairman of the coun-'s central and executive committees.

minary merger approved

Major problem facing the church to formed by the merger of the Ameri-n Evangelical, Augustana, Suomi and nited Lutherans in 1962 or 1963 might a reduction in the number of theo-gical seminaries. The ULC now has n, the others one each. At the meeting the Joint Commission on Lutheran nity in Chicago in July, Dr. Karl Matt-n, Augustana Seminary president, had oved that the number of seminaries in e new church be limited to five. Ac-n on the motion was deferred until ecember.

Meanwhile, merger agreements seemed center around the ULC's Chicago minary. Discussions had been held out possible union of Chicago, Augus-na, Suomi and the AELC's Grand View minaries on a new campus somewhere the Chicago area. Last year the Suomi minary had moved from Hancock on ichigan's Upper Peninsula to Chicago's mpus, although it still retains a token parate organization. At Detroit last onth, delegates to the AELC's 81st an-al convention considered a proposal at their small (six students) Grand ew Seminary be detached from Grand ew College at Des Moines and relo-ted on the Chicago campus.

After brief discussion, the 215 dele-tes approved the move with only one ssenting vote recorded. The new ar-rangement will go into effect at the start of the school year in September, 1960. The Rev. Axel C. Kildegaard, dean of Grand View since 1954, will join the Chicago Seminary faculty and will serve as liaison between the Chicago institution and the Grand View board of directors.

Progress "greeted with joy"

Progress toward union with the three other bodies in a new 3-million-member church was "greeted with joy" by the AELC delegates in a resolution adopted at the Detroit meeting. Of Danish background, the AELC has 23,751 members in 79 congregations.

"It would be tragic indeed if the AELC should feel itself so small and even glory in its littleness in order to preserve intact, by burying it in isolation, what it holds in trust, rather than joining forces with larger groups of Lutherans and through these also with other Christians," Dr. Alfred Jensen, head of the denomination since 1936, had observed in his annual report.

Discussion during the day-long study of the proposed plans for the merged church centered on the AELC's option of remaining a separate non-geographic synod or integrating fully with the synods of the new church. Dr. Jensen's remarks were seen as bearing on this issue. After study by district meetings during the year, final action on the merger will be taken by the 1960 convention at Waterloo, Iowa. The other three churches are also expected to take final action in 1960.

No North-South union for Carolina

At its July meeting, the JCLU had heard suggestions from Augustana representatives that the number of synods in the new church be reduced by merging the present North Carolina and South

Carolina synods of the ULCA. Augustana has no congregations in the Carolinas. The suggestion was referred to the committee on geographic boundaries.

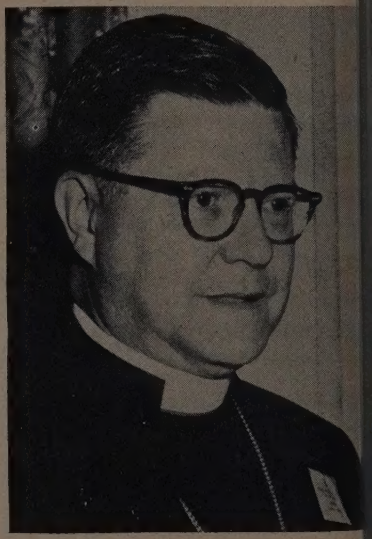
Carolinians reacted sharply to the suggestion. Dr. F. L. Conrad, president of the North Carolina Synod, called it a "pressure recommendation . . . unfair, unwise, unacceptable to most of our constituents." South Carolina President Karl W. Kinard said it was "disconcerting" and "unwise." The two synod leaders planned a meeting with Dr. Voigt Cromer, Lenoir-Rhyne College president and one of the JCLU commissioners, to map "preventive strategy."

Editor Jefferson L. Norris of the synodical *North Carolina Lutheran* wrote in the August issue that "the proposal may serve one important purpose, even if it dies. It may help sober North Carolinians to the realities of a church merger. It can serve as a vivid reminder that other areas of the church—for the sake of merger—are at this moment wrestling with problems just as tough as those North Carolina would have to face."

Missouri sets record budget

Members of The Lutheran Church—Missouri Synod will be asked to contribute a record amount toward synodical benevolences in 1960. The annual fiscal conference for the fast-growing 2.3-million-member synod adopted a budget of $19,772,887 at its meeting in River Forest, Illinois, last month. The Missouri Synod's budget includes support for educational institutions and some other items which in the United Lutheran Church are covered in synodical budgets, rather than in the church-wide goal.

The 1960 figure marks an increase of 19.8 per cent over the $16.5 million asked this year. Largest item is for educational purposes. Earmarked for the synod's prep schools, teachers' colle and seminaries is $9.5 million. Ho and foreign mission work gets the n largest amount. Included in the app priations is $811,025 for the syno television program *This Is the Life*, n carried by more than 300 stations.



BISHOP PIKE
Defender of legal rights

Probe of teachers opposed

The House Committee on Un-Ame can Activities had scheduled a San Fra cisco hearing this month to inquire in alleged leftist leanings among teachers public schools.

The Department of Social Relations California's Episcopal diocese protest the plan. "Teachers called before th committee are more often than n deemed guilty by association simply b cause they were subpoenaed," a resol tion adopted by the department charge "They are often stigmatized due to th

blic hysteria generated by the committ-'s presence."

The resolution forwarded to California ngressmen pointed out that California's nool systems are already covered by a alty oath. "Past hearings have proved threatening to the private welfare of untless innocent individuals that the blic conscience is and must thereby be traged," the resolution continued.

Bishop James A. Pike, who was a law-r before he entered the ministry, added t his "deepest objection to all this t of thing is the lack of confrontation witnesses by the accused, lack of ss examination, and the lack of op-rtunity to adduce rebutting testimony."

VR aids India flood victims

When torrential rains hit various parts Asia in recent months, one of the areas st affected was Assam State in north-t India. Heavy floods left thousands meless. Prompt to respond to the ergency were Lutheran World Relief d Church World Service. Transporta-n lines were disrupted by the condi-ns, but food shipments went through passenger trains and by air. J. S. S. lelu, director of the Committee on lief and Gift Supplies of India's Na-nal Christian Council, said the church pments were the first to reach the cken area.

Lutheran World Relief is the material agency of the eight churches affiliated h the National Lutheran Council and the Missouri Synod's world relief rd. Church World Service is the relief n of the National Council of Churches. n New York, Bernard A. Confer, cutive secretary of LWR, reported t its annual spring clothing appeal had hered 1,252,156 pounds, slightly less n the amount collected in 1958. Wis-sin again sent the most clothing of any state—170,940 pounds. Chairman of the state drive is Dr. Charles A. Puls, pastor of Madison's Luther Memorial Church.

ROBERT J. MENGES
Another president at Gettysburg

Menges heads Luther League

A 20-year-old college senior from near Spring Grove, Pennsylvania, was elected on the first ballot to head the Luther League of America, youth organization of the United Lutheran Church. Robert J. Menges, psychology major and president of the student body at Gettysburg College, was named by delegates to the 64th anniversary convention being held on the campus of Cornell University at Ithaca, N. Y. He will serve a two-year term as successor to photogenic Miss Judy Ford of Cherryville, N. C.

More than 2,100 delegates represented 60,000 leaguers at the convention. They heard Dr. Wilton Bergstrand, youth director of the Augustana Lutheran Church, declare that the "idols and worries of

American youth are identical." Youth idolizes popularity, cars, money and clothes, the speaker said. "Oddly enough, these same four idols are also the primary worries that confront youth today." He urged the young people "not to let the world run you through the damp laundry of conformity" but to "stand up and be counted for Jesus in the church's battle with a lost world."

Canadian directory issued

Detailed listing of the geographical distribution and synodical ties of Canada's 250,149 Lutherans is given in the fourth edition of the *Directory of Lutheran Churches in Canada,* issued this month by the Division of Public Relations of the Canadian Lutheran Council.

A two-page introduction to the 56-page booklet describes Canada's Lutherans as "compartmentalized." An example notes that Manitoba's 103 Lutheran congregations are grouped into seven different bodies, with nine separate administrative units. Such division has come about "through no choice of her contemporary members" who are "becoming less and less content with this isolation," the introduction says. It points out that representatives from all groups plan to meet this month for the fifth year to discuss possible Lutheran unity in Canada.

East Germans bar church camps

While a record number of Americans were participating in church-sponsored summer camping programs this year, East Germany's Communist regime clamped down on such activity. Soviet Zone district councils were asked by the state's education ministry to prohibit all church-conducted summer retreats or vacation camps because such activities "endanger the state's socialist education efforts."

The ministry also attacked churches for sending young people to West Germany or other "capitalist countries." It warned school authorities to keep a better check on where and how youngsters spend their school holidays.

Berlin's Roman Catholic paper *Petrusblatt* charged that East Zone authorities were plotting to curb all large-scale religious meetings. It said the government had issued a secret order that no buses or special railroad trains be made available to transport persons to religious rallies or on pilgrimages to religious shrines.

"Beatniks" alarm Vatican

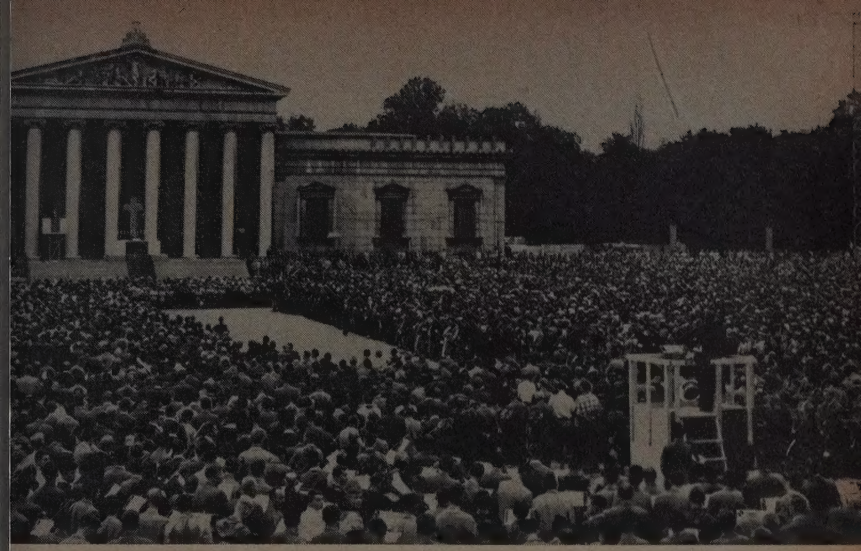
Lack of a "sense of God" has led to the excesses of the current "beat generation" and to juvenile delinquency, the Vatican radio declared. Main cause of the "crisis of youth" is the degeneration of family life "which has uprooted social principles and traditional norms," it said. Other causes given were "massive industrialization" and the "dizzy rhythm which continually changes the face of the world."

"Youngsters today live in a world without morals, and this condition is hardly conducive to forming right judgments in regard to themselves and others," the broadcast said. It urged Christian families to be "ready to sacrifice everything for the future" of their children.

Noting that even Iron Curtain countries report instances of "hooliganism," the Vatican broadcast said there were new words in every language to "identify that category of youth which in Britain, America, from France to Japan, from Spain to Italy and to Australia occupies the crime pages of the newspapers."

Bible "idolatry" is scored

Methodists at a summer Bible conference at Lake Junaluska, North Carolina, were warned against "idolatry" of



RT OF HUGE THRONG that gathered in Munich's plaza for German Evangelical Rally -chentag) last month. Towering 200-foot steel cross at right was focal point, with altar on tico of building. The attendance at closing session was estimated at more than 300,000.

ple. Dr. Edmund Perry, Northwestern iversity professor, declared, "It is rist, not the Bible, that we worship. e end of all Bible study is to see the stal-clear Christ."

Fundamentalists and liberals have h contributed to better understanding the Bible, he said. "Fundamentalists right in their insistence on the Bible's ic unity. It was God's doing. How-r, they failed to recognize that there s also a human element in the Bible's velopment."

"Liberals are right in calling attention the historical character of the Bible, l in standing for honest scrutiny of Bible in the light of history and earch."

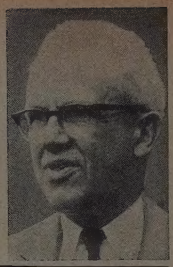
tholic ads drew big response

"The Bible is a Catholic book," pro-imed a recent advertisement in widely culated U.S. magazines and news-papers. This and other ads defending Roman Catholic views were part of the big advertising program underwritten by the Knights of Columbus, Roman Catholic laymen's organization.

The advertising program has brought in 354,283 inquiries about the Roman Catholic Church during the last twelve months, Supreme Knight Luke E. Hart told the annual convention of the K. of C. last month. A follow-up plan has shown that "a substantial number of people are being influenced to join the church as a result of our Catholic Advertising Apostolate," he said.

And so forth

Prayers offered by Dr. Peter Marshall during the two years (1947-49) that he was chaplain of the U.S. Senate are still among the Government Printing Office's "best sellers," the Superintendent of documents reported in Washington.



WASHINGTON

By ROBERT VAN DEUSEN

HEALTH FOR PEACE

THE NATIONAL Institutes of Health in Bethesda, Maryland, afford the greatest concentration of medical research in the world. Administered by the U.S. Public Health Service, the NIH brings top medical and scientific talent to bear on some of mankind's toughest problems: heart disease, cancer, arthritis, allergy, neurological diseases, mental health.

If a bill which has passed the Senate is approved by the House, another area of research will be added. This legislation, which is popularly known as the "Health for Peace" bill, would create within the NIH a National Institute of International Medical Research, with an annual appropriation of $50 million.

The scope of this new Institute would be world-wide. It would be authorized to assist in the training of research personnel and the improvement of research facilities in various parts of the world. Grants could be made to American or foreign universities, voluntary welfare agencies, and international governmental agencies such as the World Health Organization.

THE IDEA had its inception in President Eisenhower's State of the Union message in January, 1958, in which he proposed a "Science for Peace" plan. As a first step, he invited the Soviet Union to join the current five-year program for the eradication of malaria. He stated U.S. willingness to pool its efforts with th of Russia in other health campaigns.

A modest start was made with a gr of $300,000 by the U.S. to the Wo Health Organization for a prelimin study to lay the groundwork for med research on an international basis.

Wide support

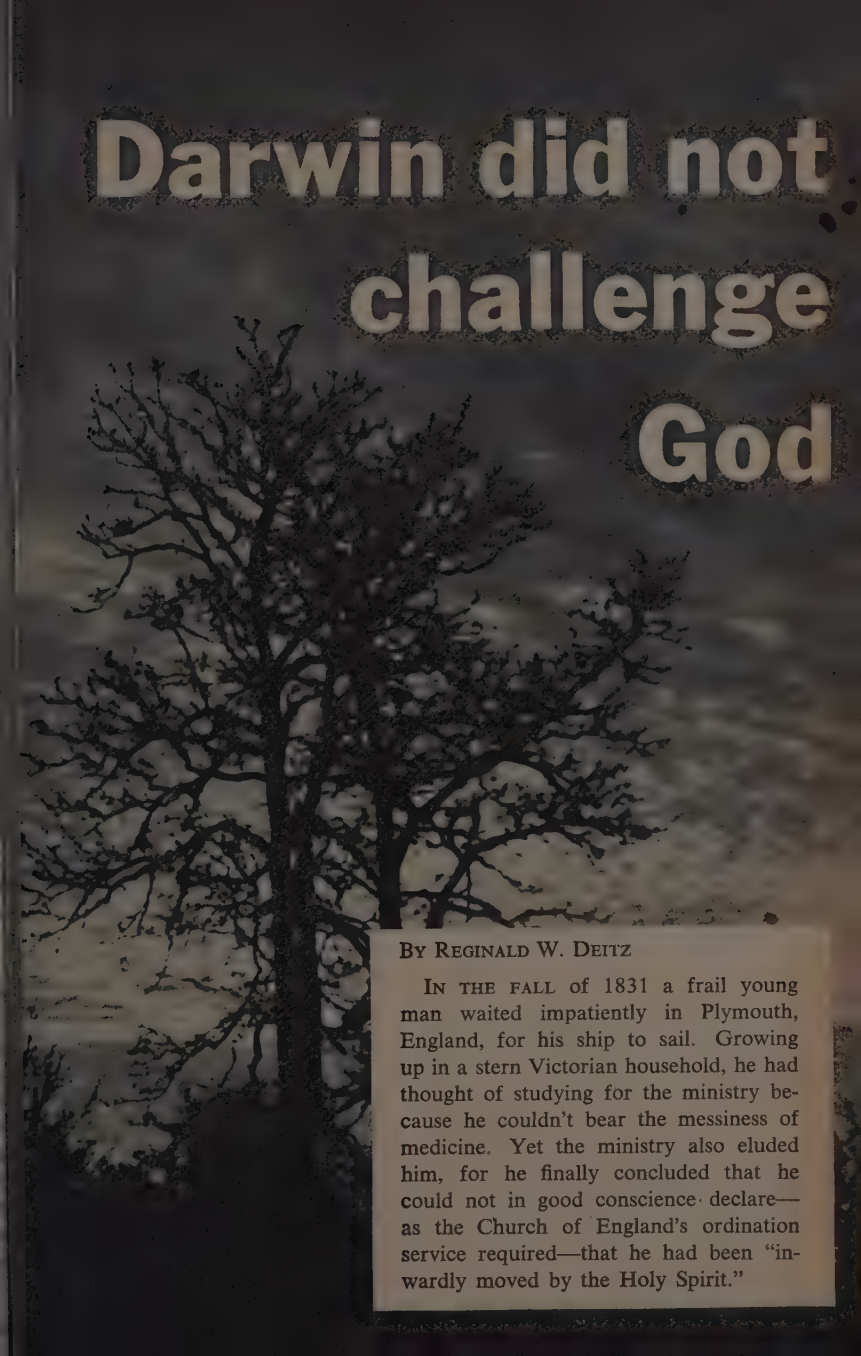
THE BACKING given this proposal men highly respected in the field of me cine illustrates the fact that health is international concern. Disease and e demics ignore national boundaries. T language of medicine is a universal o and progress made in any part of world quickly spreads to other areas. adequate communication between me cal men and scientists in various co tries is maintained.

One of the men testifying in favor the National Health and Medical R search Act was Dr. Howard A. Ru chairman of the Department of Physi Medicine and Rehabilitation of the N York University-Bellevue Medical C ter, and an associate editor of the N York *Times*.

In his testimony before the House S committee on Health and Safety, D Rusk said, "In the field of resear health, medicine, and rehabilitation, have a uniquely effective area of serv and of responsibility for working tow international understanding . . . A wo in which good health is enjoyed by bu few cannot be a politically stable worl

Joining him in support of the propo legislation were representatives of American Medical Association, the N tional Academy of Sciences, the Ame can College of Surgeons, and other p fessional groups. Additional backing religious, educational, and other pub interest groups might give the added i petus to enact the proposal into law.

Darwin did not challenge God



By Reginald W. Deitz

In the fall of 1831 a frail young man waited impatiently in Plymouth, England, for his ship to sail. Growing up in a stern Victorian household, he had thought of studying for the ministry because he couldn't bear the messiness of medicine. Yet the ministry also eluded him, for he finally concluded that he could not in good conscience declare—as the Church of England's ordination service required—that he had been "inwardly moved by the Holy Spirit."

Charles Darwin published his "Origin of Species" 100 years ago. His theory of evolution seemed to challenge Biblical teachings. Gettysburg Seminary Professor Reginald Deitz examines Darwin's work in light of modern man's understanding of Christian faith.

In the absence of something better, he accepted an appointment as naturalist on H.M.S. *Beagle*, a 242-ton brig which was setting out on a five-year voyage of scientific exploration along the coast of South America. His qualifications were a casual knowledge of zoology, botany, and geology acquired at Cambridge, plus a curiosity about distant places. When the *Beagle* put to sea on Dec. 27, 1831, Charles Darwin was aboard.

To the young scientist this voyage had an epical quality. Diligently he amassed facts. He observed animals of all kinds living in their natural environments. He collected fossil specimens. On the remote Galapagos Islands he looked with wonder at strange creatures which seemed like survivors of an extinct biological past. When he got back to England, he discovered that his reports and collections had already won the attention of other scientists.

Soon after his marriage to Emma Wedgewood, the Darwins retired to a small estate in Kent where Charles, a hypochondriac, enjoyed his illnesses, received Emma's devoted care, and pursued with single-minded concentration his scientific researches. Twenty years later, in 1859, he published *The Origin of Species*, "the most important book of the nineteenth century," some have said.

UNDERLYING Darwin's great book were two basic concepts. He challenged the traditional assumption that the various kinds of plants and animals on the earth had been individually created and presented evidence to show that they had "evolved" over incredibly long periods of time by slow changes from earlier forms of life.

Explanation of this process, he said, was to be found in "natural selection." What he meant was that, among the minute variations which appear among the millions of representatives of a particular animal population, those changes tend to persist (i.e., to be reproduced) which make individual creatures more fit for survival in the prevailing environment. Darwin noted, for example, that a variety of wolf which preyed on deer developed a light, greyhound-like form, while another type which preyed on sheep tended to be bulkier and possessed shorter legs.

The Origin of Species created intense excitement. Nowhere was the outcry louder than in the United States. In one way this was strange, for Darwin's ideas were not entirely new. Others had hinted at the possibility of a common origin for all or most forms of life, and, in the early nineteenth century, the study of the earth had confirmed the existence of long geologic ages and had uncovered the fossil remains of many primitive forms imbedded in the rocks.

THE COMMOTION resulted because Darwin did more than hint politely at these things. He marshalled evidence with a calm patience serious readers could not easily dismiss. Here was a hypothesis, to be sure, but it was presented not as a fanciful guess but with cogent documentation.

And then there were the implications

the theory! Darwin was a biologist, t his picture of struggle, variation, and vival had too many overtones to re- in just a biological theory. Brilliant n like Thomas Huxley and Herbert ncer seized at once upon its implica- ns and created a philosophy of de- opment which was eagerly applied to phases of human endeavor and seemed tly to dispose of God by making n unnecessary.

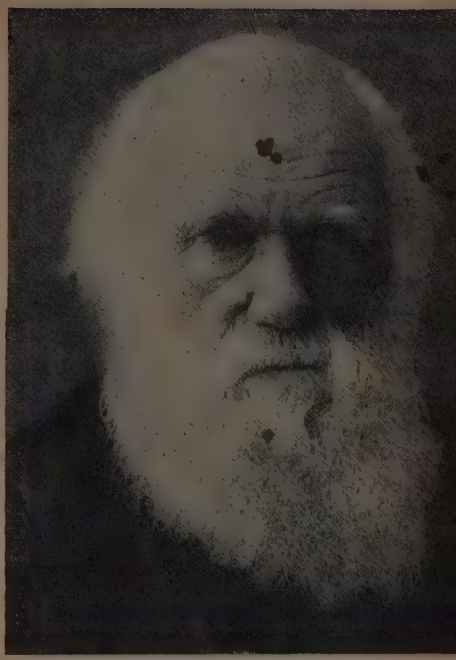
All of this happened, moreover, just en critical biblical scholarship in Ger- ny had rudely challenged venerable ncepts about the Scriptures and about ir origin. To many, the new Dar- nian theory appeared to be another ious atheistic thrust at the citadel of th.

In America during the 1870s scientific position to the new theory quickly led. John Fiske and Edward L. You- ns used the *Popular Science Monthly* familiarize the public with evolution. me scientists, like Harvard botanist a Gray, declared that Darwin's theory l not mean atheism, that it could be conciled with Christian concepts of a inely created universe.

Soon this view was being taken up by me of America's leading ministers. nry Ward Beecher, Phillips Brooks, man Abbott, Washington Gladden, and ny others began to argue that evolution s simply a description of "God's way doing things."

The story of one Lutheran pastor il- trates what happened to many. W. E. rson began his ministry in Washing- n, D. C., where he met with Japanese lomats. The contact led to an invita- n to spend four years as professor at e Imperial University of Japan. He er returned to Washington and con- ued his ministry until 1905.

In 1876 Parson doubted that Darwin's

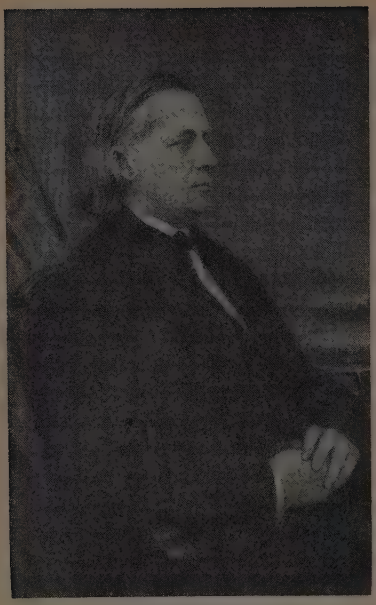


CHARLES DARWIN

theories could be substantiated. A few years later he argued cautiously that the theory was not necessarily atheistic; it might even prove to be true.

Ten years later he declared that evolution was actually one of the best arguments against materialism. The whole development of life on earth obviously bespeaks a cause beyond blind unconscious matter. By 1892 he was flatly declaring that ministers ought not to make themselves riduculous by preaching against Darwinism when it was, in fact, simply "a method of creation."

ONE OF THE MOST interesting things about this period is the compelling fascination which evolutionary concepts had for thoughtful people in all areas. Many whose ideas about the Bible or the Chris-



HENRY WARD BEECHER

tian faith permitted no compromise with Darwinism succumbed to the entrancing notions of development, sometimes without even realizing what had taken place.

"Development" became the key word in such diverse realms as psychology, philosophy, history, jurisprudence, anthropology, sociology, ethics, and theology. Somehow the notions of struggle, competition, survival, process, and development seemed especially congenial in this individualistic, fiercely competitive, and even predatory American society in the years after the Civil War.

Multitudes, who knew Darwin—if at all—only to curse his "atheism," made ample use of evolutionary terms to explain their behavior or justify their conduct. For these wider social and intellectual applications Darwin himself was only indirectly responsible.

WHAT HAS been the meaning of this for the churches and especially the faith of individual Christians? S eral things may be noted in the light this full century since Darwin dropped his "bombshell."

In the first place it is important to r ognize that the basic concept of b logical evolution is today almost univ sally accepted by scientists as histori fact. Some of Darwin's evidence h proved inaccurate and other details h been modified, but his fundamental w has stood up brilliantly. It has been p sible to trace both in living forms and ancient remains the minute variations which all creatures change in their vironment.

By the end of the century so mu confirmatory evidence had been ac mulated and acceptance was so wi spread that biologists turned their att tion to explaining the mechanism evolution, i.e., the process of natu selection. Then in 1900 the work of Austrian monk, G. J. Mendel, was discovered.

HIS INGENIOUS experiments unravel some of the mysteries of heredity a provided the foundation for all sub quent work in genetics. As a result mu new light has been thrown on how var tion and adaptation bring about chan in the successive generations of livi things.

There are still many mysteries, course. Yet it is now possible to expl more fully than ever before the natu selection process which Darwin had p tulated as an explanation for the int relationship of most living forms and f which there is today a vast, varied, a impressive body of evidence. Christia who think about evolution must alwa reckon with these facts.

NEVERTHELESS, in spite of the evi-nce, a sizable segment of American otestantism flatly rejected Darwinism d the whole evolutionary theory.

Conservatives disputed the new doc-nes because they seemed to undermine validity of the Bible and to imply a rld-process without God. Their alarm s not without cause since some scien-s argued that evolution destroyed both Bible and God. The theory of a ral, verbal inspiration of the Bible was comparative late-comer in Christian ught. It meant, among other things, t the story of creation contained in nesis had to be accepted as a detailed ntific account.

Actually this view of the Bible was not t of Luther's thought and is not found Lutheran confessional writings which here attempt to define inspiration. t in the centuries since the Reforma-n verbal literalism gradually insinuated way into most Protestant churches and ame the well-nigh universal assump-n in nineteenth-century America. To ltitudes, brought up on this concept of Bible, evolution's explanation of n's physical origin seemed dangerous d destructive. The issue, accordingly, very simple: either the Bible or nce!

FROM A SERIES of statements published 1912-14 this conservative opposition ame known as Fundamentalism. At height of its influence in the 1920s ucceeded in having laws passed in r states forbidding the teaching of lution in the public schools. The fa-us Scopes trial in Dayton, Tennessee, 1925, at which a jury was asked to ide between "the Bible and Darwin," used the nation's attention on the e.

ophisticated people laughed, but the Tennessee lawyer for the prosecution asked: "Why have we not the right to bar science, if it comes from the four corners of the earth to tear the vitals of our religion?"

The question is not easy to answer. Fundamentalists may seem ignorant, but they are serious about the Christian

Dr. Reginald W. Deitz, 44, is professor of church history and registrar of Gettysburg Seminary. He was born in Middleburg, N. Y., studied at Hartwick College, Gettysburg Seminary, New York's Union Seminary, and the University of Pennsylvania.

He was assistant pastor of Luther Place Memorial Church in Washington, D. C.; pastor of Christ Church, Airmont (Suffern), N. Y.; editor for the Board of Parish Education, and pastor of St. John's Church, Columbia, Pa., before coming to Gettysburg in 1951.

faith. From strong positions in many churches they continue to oppose evolution as both unchristian and un-biblical.

FORTUNATELY for many devout people there is another alternative. Not all Protestants were convinced that evolution was necessarily atheistic. They were reluctant to agree that Christianity's only response to modern scientific thought could be denunciation. Today a moderate and evangelical position throughout Protestantism acknowledges that evolution is an acceptable scientific theory about the development of various kinds of living things. Concerning purely scientific data, Christians are prepared to trust the conscientious scientist.

As for the Bible they are convinced it is grossly misused when an attempt is made to turn it into a scientific textbook. It is God's revelation of himself to man and should be read as a very human but authoritative record of a divine encounter.

The Genesis story, though cast in the thought-forms of an ancient day, is a magnificent declaration that *God* created the universe and man. It is, in other words, a religious, not a scientific document. There should be nothing particularly alarming if modern scientific research reveals a different picture of *how* God went about his creative task. Most Christians suspect there are even greater mysteries of this astounding universe yet to be discovered.

What does disturb Christians is the unscientific philosophizing in which scientists have engaged under the guise of science. Evolution can provide a scientific and demonstrable theory of the origin of man's body, but is it possible to explain the ultimate dimensions of human personality scientifically?

Some have thought so and have tried to account on an evolutionary basis the nature of man, his mental and s itual attributes, his ethical sensitivity moral judgment, and for the outreach his soaring spirit. But this is no lor science in the ordinary objective se It crosses the line into speculation.

CHRISTIANS do not believe man evolved by purely natural means. M of them are prepared to give the sc tist his day in court as he discusses logical processes. But when it comes the sources of life, the vast vitalities the universe, and above all the orig of this amazing and unique creature ca man, Christians turn back to the insig of Genesis' believing author: "In the ginning God created the heavens and earth. . . . So God created man in own image." Here at work, they conf is "God, the Father Almighty, Make Heaven and Earth."

They have no difficulty in believ that all earth's processes are a stirr witness to God's continuing creativ It is no part of science either to affirm deny this faith. Multitudes of Christi find it possible, accordingly, to welco the findings of evolutionary science wh at the same time worshiping the God w created man (by whatever process) a has revealed himself redemptively in Bible and in him who is the Word.

Yes, old Charles Darwin created qu a stir with his book. "There is," he s at its close, "grandeur in this view life" as originally made "by the Creato After a full hundred years of intellect excitement and — for some — spirit anguish, it is now possible to look ba with genuine appreciation for his i mense achievement in contributing to c understanding of the grandeur and f cination of this world in which God h placed us.

SOUTHERN SEMINARY, CONTEMPORARY-STYLE CHAPEL

Southern Lutherans Plan Seminary of Tomorrow

WHEN THE SOUTHERN SYNODS of the ted Lutheran Church were asked to y in support of an enlarged theo- cal seminary, they did not hesitate their response. A $750,000 appeal behalf of Southern Seminary in Co- bia, S. C., launched in March yielded e than $1,100,000 in cash and lges.

The board of trustees, in view of the strong support from the constituency, went into action and approved a building plan of major proportions.

Construction will begin in January on a new chapel, administration building, student union and an eight-unit married student apartment building, all part of the master plan prepared by the Colum-

COVERED WALK LEA

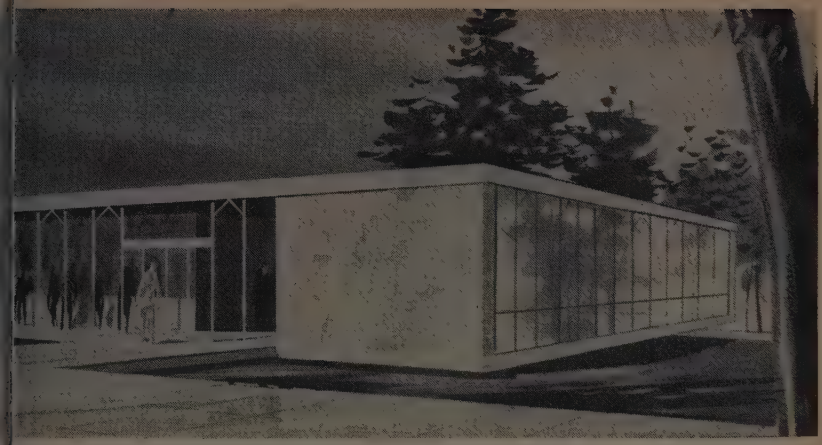
bia firm of Lyles, Bissett, Carlisle & Wolff.

The master plan also includes a president's home, 26 additional married student apartment units, and a new dormitory for later expansion.

Design for the new units reflects efforts to bring contemporary design into harmony with the Gothic style of exis campus buildings.

Gothic impressions are recalled in folded concrete roof slabs, triangu shaped windows, and other geome patterns. Granite, similar to that on existing dormitory and classroom bu

SOUTHERN SEMINARY, PROPOSED ADMINISTRATION BUILDING



IT UNION BUILDING CONTAINING ALL FACILITIES FOR CAMPUS LIFE

g, will be used on the chapel, student ion and administration building. Wide panses of glass walls bring in the mod- n note.

THE MASTER PLAN considers the new apel focal point of the campus. To be ilt and furnished at an estimated cost $195,000, it will seat 200 persons and ill be used primarily for instruction of inisterial students.

The superstructure of concrete, cov- ed in oxidized copper, will be supported a granite-surfaced base. Side walls pe inward to form the roof. Triangular lds create a vaulted nave.

THE STUDENT UNION will be built and rnished at an estimated cost of $250,- 00. It is planned to serve the ultimate udent body of 150, with design flexibil- y to accommodate large crowds of visi- rs during commencements and special ents. The building, with a paved and ndscaped plaza, will form a court with e existing dormitory and classroom ilding.

It will be located on a sloping site. Entrance to the upper level is from the plaza. The lower level is reached from the parking area. The upper level will contain student and faculty lounges, dining hall and kitchen, manager's office, dietitians suite and spacious lobby area. The lower level includes snack bar, bookstore, meeting rooms, music listening rooms, laundry pick-up and self-service laundry, mail room, rest rooms, and storage as well as service areas.

THE ADMINISTRATION BUILDING (estimated cost $60,000) will house the general business operations of the seminary. It will contain the president's office, large conference room, reception room, offices for the administrative assistant and secretary, and clerical offices.

Chapel, student union and administration buildings will be air-conditioned.

Apartment units for married students will be constructed of brick to conform with the existing buildings in this portion of the campus. Each unit will contain living room, kitchen and dining area on the first floor, two bedrooms and bath on the second floor.

FIRST CHURCH'S JIM MORENTZ IN PITTSBURGH BEFORE HIS ADULT CLA

Let Laymen Lead Laymen

BY BETTY LAWRENCE

"WE LAY PEOPLE," says Jim Morentz, "are downright foolish. We not only forfeit the work God has called us to do, but we deliberately hand it over to someone else."

"If I were foreman in a plant," says Jim, "and one of my men tried to get my job, I would rear up and fight to keep it. But in the church, in evangelism for instance, which is the most important function that has been given to the laymen, we simply stand by and not only let, but *expect* the pastor to do it."

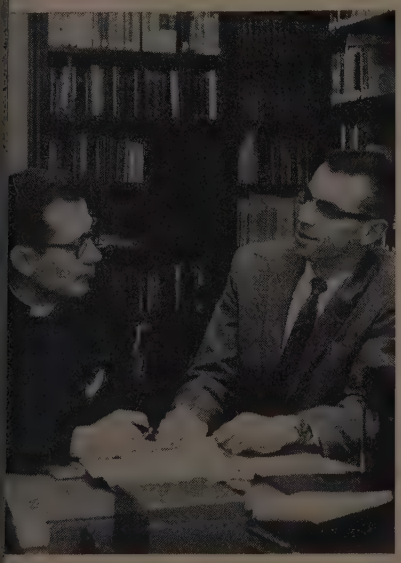
The man who does the talking is Ji Morentz—*Mr.* Morentz—who has bee installed as director of the laymen's pr gram at First Lutheran Church, Gra Street, in downtown Pittsburgh. He en bodies a new trend in the Luthera church: Let laymen lead laymen. A fe other churches are trying it, and result are excellent.

In the case of Pittsburgh's Firs Church, experimenting and pioneering i part of the congregation's history. It ha had a long list of "firsts"—and not jus in its name.

A pioneer missionary founded First hurch some 122 years ago—J. C. F. eyer, a man with a distinguished record leadership. Another of First Church's stinguished pastors was Dr. William ssavant who was instrumental in or-nizing the Pittsburgh Synod while serv-g the congregation.

He also founded the first Protestant spital in the United States and brought e first deaconess to America, trained in ermany because there was no training rogram here. In more recent years, un-r the pastorate of Dr. Adam Holl, the dest, continuous weekly Protestant ra-o broadcast in the world was instituted this church.

JIM MORENTZ is a young fellow, 35 ars old, but behind him is a successful reer of putting ailing businesses back their feet. Behind him, too, is a life ose to the church. His father was the ev. Paul I. Morentz, pioneer worker in the Lutheran Mission to the Jews. His brother, Paul E., is a Lutheran minister, doctor of medicine and psychiatrist, who teaches at Pacific Lutheran Seminary in Berkeley, Calif.



PASTOR ALBERT AND JIM PLAN PROGRAM

Jim was the prototype of many modern businessmen — successful, yet unhappy; frustrated by the feeling that his work was without meaning and purpose. What Jim could not ignore was a strong call to work for the church. He did not feel an urge to go into the ministry. But he could not keep his eyes and mind off the church. And what he saw bothered him.

Schooled to look for reasons why a business went downhill instead of up, Jim could not help examining the church too. As he saw it, the modern church centered around the pastor. This, he felt, was wrong. It is wrong to ask the pastor to be his own secretary, mimeograph operator, fund raiser, evangelist and even janitor.

It is wrong when he has to "squeeze in" time to call only on the "very" sick. It is wrong to deny him time for research and study he needs to preach better sermons. It is wrong to force the pastor into a daily routine far removed from the kind of ministry for which he had been prepared.

THINKING THOUGHTS like these one morning about 18 months ago, Jim came to an abrupt decision. He should have been a contented young man. He had a lovely wife and son, and now a new daughter. He had no trouble finding work, but instead of thinking new-job thoughts, he sat thinking church thoughts.

Right there at the breakfast table he made up his mind to quit stalling and get into the only business that appealed to him—the work of the church. That very same morning he walked into the

DADDY'S DESK ATTRACTS THE OTHER MEMBERS OF THE FAMILY

Church House at 231 Madison Avenue, New York City, and said simply, "I want a job." Jim didn't know it, but fate had been sitting at No. 231 waiting for him!

In Pittsburgh, Dr. Harold R. Albert, another in the succession of First Church's far-seeing pastors, was looking for a layman to lead the laymen of his church into doing the job laymen ought to do. He had appealed to No. 231 for such a man.

It didn't take Jim long to get to Pittsburgh. One-two-three, Dr. Albert, the church council and Jim had all found what they were looking for. And on April 1, 1958, the new program was underway.

On that Sunday, the Morentz family were made members of First Church and a few moments later Dr. Edward Roger chairman of evangelism for the Pitt burgh Synod, installed Jim at the alt as director of laymen's program.

IN THE SERMON that morning D Albert said, "Somehow an unfortuna concept of the layman has arisen. Sinc a layman is a nonprofessional, the im mediate conclusion is that he know nothing. A layman, holding an injunc tion in his hand, has to give it to a lawye for only a lawyer knows what to do wit it. Suppose you are faced with an in travenous feeding—you had better find medical man quickly, for only he know where and how to find the vein.

"This concept, by devious routes, wa

o applied to the church and the place the layman in it. The minister was nsidered as the only professional quali- d to know what to do in a congrega- n. In effect, nothing could be farther m the truth."

This was stuff Jim believed in. Enthu- sm ran high and Jim had a heady pic- re of First Church operating like a ooth-running, highly geared piece of achinery, each cog turning and doing work, and its pastor operating only as e of the cogs, doing the work he was dained to do—shepherding his flock, ministering the sacraments, visiting the k, counseling the troubled.

"The early church," Dr. Albert said, as a church of nothing but lay people. church today, filled with lay people ing the work that is given them to do, angelism, stewardship, teaching, the ry witness to the gospel, this is the kind a church of which I would be proud d happy to be the pastor. Some day," said gently, "there may even be a Lu- eran church called, 'The Church of the aymen,' and what would be wrong with at?"

"Nothing," answered Jim silently, othing at all!"

THE DICTIONARY says to pioneer is to epare the way, and that is exactly what rst Church is doing. Preparing the way r laymen to lead lives of greater serv- e, to do the work assigned to them by od himself, to be the living church of hrist on earth.

There is nothing frustrated about Jim ese days—he is far too busy, dreaming up ideas, discarding some, carrying out others. A stewardship program has been inaugurated, based on educating the congregation to the needs and opportunities of a downtown church. Repercussions were good. A new high in pledging was the result.

A class for new members is now permanently in operation (it used to be an on-again, off-again affair) and prospective members are getting a thorough training in Lutheran history and theology before joining the church. Their "Inquiry Class" runs for seven weeks.

JIM HAS SEEN to it that the church got more attention from newspapers, radio and television. For First Church in the downtown section of a large city, this kind of attention is of vital importance.

And members have been held to better attendance at church services. A weekly attendance survey has set new records—folks just don't dare miss church. The first Sunday's absence brings a "We missed you in church" card. The second Sunday someone is at the phone calling to find out why. The third Sunday someone is hammering at the door! First Church, says Jim, has so much to offer —and its congregation has so much to give—they just naturally belong "together" on Sunday mornings.

A "Cottage Program," formerly an informal devotional gathering, is now geared to improve and augment the lines of communication between church and people.

And this, says Jim Morentz, is just the beginning.

ONE DISTINCTIVE mark of those who come into fellowship with Jesus has always been a desire to share their experience with others. This tendency is as marked in the twentieth century as the first.

—ASBURY SMITH in *The Twelve Christ Chose* (Harper)

THERE ARE SOME street corners where one always seems to find a stop light. There was one like that in Washington. On almost every trip you came to the same traffic signal and waited. Each time I stopped, I watched a woman in a second-story window. She worked in what was obviously a paper box factory.

She picked up a piece of cardboard and put it in a machine. Thud, thud, thud and a thud. Thud, thud, thud and a thud. You came by morning or afternoon. You stopped for a light summer or winter. You watched through the rain or the stifling summer heat. There she was. Thud, thud, thud and a thud.

After a while you wondered about her. You wondered about your sermons concerning the sense of vocation in one's work. You wondered about her thoughts, her ambitions, her home. You wondered what it was that kept her happy and content—if she was—and what it was that maintained her spirit.

HERE IS ONE of the problems mankind confronts increasingly. Once upon a time the cobbler cobbled his shoes and knew that he was helping the judge, the parson and the housewife.

Now men work, as they did at Oak Ridge, doing a thing for which they were paid, but with the end result never known to them while they were at work. It is this being lost in the larger enterprises of life, this feeling of insignificance, which submerges the sense of vocation or call for one's work.

The problems which such a situation compounds is one which must be confronted both by industry and labor. The shifting of vast numbers of persons from an accustomed place to a new factory (400,000 church members move in a year), the necessity of keeping men working at that which they cannot see the end results, the loss of the sense of personal importance and integrity, constitute the problems we have to mutually confront.

IT IS JUST here that the real church, the sensitive and intelligent man of faith, the Christian of an alert conscience finds his own vocation. The problems we confront are not only the wages paid to the worker by industry, or the demands of work required by industry or the multitude of other problems which the complicated organization of mechanization demand. It is also: "What wages do you pay yourself?"

A body can stand just so much. A mind can take just so much. A spirit can carry just so great a load. Yet always there is the amazing fact that some men carry great burdens while another crumples under a lesser one.

The difference is not just in capacity. It is a difference in faith, in understanding of life, in the wages paid your mind and life. No matter where a man works he has thoughts, his inner self, his own spirit.

These are important considerations which can be made by every person on Labor Day. They can be summed up in a deeply searching question: "What wages are you paying yourself?"

FIVE MAKE A FAMILY

RAINY SATURDAY

"I'M GLAD we are a busy family," Dan
id on a rainy Saturday afternoon. We
ere in the basement, and Dan was giv-
g a final coat of paint to a refurbished
okcase.

"I know *I'm* busy," I said. My voice
unded hollow from the closet under
e stairs, where I was looking for ski
kets, parkas, boots. It's not winter
t. But all too suddenly comes a nippy
ll day and the cry . . . "Mother-r-r-r,
here's the winter lining for my rain-
at?" or "Have you seen my suede
cket?"

"WHY THE emphasis on *busy?*" I asked,
ing back to Dan's statement.

"I was thinking . . . it's rained three
ys. Now it's Saturday and still raining.
t no one is bored—yet."

"I appreciate rainy days," I said. "I
ld off on some jobs just waiting for
ather like this."

"I like a rainy Saturday or Sunday
ce in a while," Dan agreed. "Life seems
slow up a bit. Or perhaps our busyness
ads in other directions. Like this job.
never be allowed to paint if it were a
od Saturday. Pete would have me out
some football pretext."

"What's Pete doing?" I asked.

"Last time I saw him, he had stamps
over his study table and comics all
er the bed. Switching from one to the
her."

"Karen's sewing and watching TV,"
said.

Dan stepped back to admire his paint-
ing. "Connie, look this over to be sure I've missed no spots."

I dropped my armful of heavy clothes on the laundry table and joined Dan. "What's Sue doing?" I asked. "I don't hear her walking around upstairs."

I looked the bookshelves over critically and gave Dan my nod of approval. "Want a sandwich or something?" I asked. "I'm going up to put on the coffee pot. I'll check on Sue, too. She's *too* quiet."

In the kitchen I started the coffee and cut generous wedges of cheese to go with crackers.

I looked in on Karen—still glued to TV and still sewing. I trotted upstairs. Pete was practicing football holds before his mirror. He didn't see me.

I looked in Sue's room. No one. She wasn't in the bathroom. I opened my mouth to call her. Then I closed it. A rustling, swishing noise came from our bedroom. I walked quietly to the door. I didn't want to intrude if Sue were doing something important and permissible. But *no* noise often means mischief with Sue.

HOW LITTLE GIRLS love to be big girls! Sue often "borrows" Karen's lipstick and nail polish or perfume. She and Karen have weekly arguments about it. Today, when we were all so busy, Sue had been extra busy.

All her clothes lay on the floor. She had found my most elegant nightie. You know—the one you save for a sudden trip to the hospital. Only to find they've

tied you into one of those coats that doesn't reach the knees and is open down the back!

She had found a silk scarf to use as a belt. She had pinned up the front of the gown so her feet (in my highest heels) peeked below the gown. The back fanned out in a train of nylon.

She had raided my poor stock of cosmetics and had brought in some of Karen's. There was lipstick on her lips, on paper tissues, on the mirror, and on my nightgown. Eye shadow and eye pencil had been used lavishly.

And jewelry! She was roped, tied, and handcuffed with the loot from my room and Karen's.

SHE WAS TALKING to herself in the mirror. Yes, she was at a ball. A very high society ball from the conversation of Sue with Sue.

I heard her say, "And, my lord, may I present Madame . . ."

I couldn't resist. "Madame Daniel Melton!" I said pompously and collapsed laughing on the bed. "Sue! Susan Melton!"

Sue looked frightened. She's been warned often enough by Karen and by me, and she's been threatened with dire punishment if she misuses other people's possessions.

Sue looked at the havoc her masquerade had caused. Then she took heart from my laughter. "Madame Melton," she said with disdain, "don't you know *ladies* never enter a closed door without knocking?"

I was still laughing. "Oh, Madame, I'm so sorry. I thought this boudoir was mine."

Then I took a deep breath. "All right, young lady! Out of that finery. Pronto! Put my nightie in the laundry hamper. You've dusted the floor with it. Put all Karen's stuff back and in the right place before she comes up and screams that sh hates little sisters. Bring a damp clot and try to wipe off some of this lipstick

SUE SCRAMBLED into her clothes an carried out my orders. I wiped up pow der and put away my poor jewels.

Sue was in a subdued mood when sh finished her jobs. I sat by the windo looking stern and unforgiving, now tha I'd conquered my laughter. Sue stood the window, fiddled with the curtai didn't look at me.

"What are you going to do, Mother?

"Do?"

"How are you going to punish me?"

"I'm not going to. You've learne something today. Keep your hands o other people's things. Ask permissio If you *asked* Karen to show you how t apply lipstick, she'd be flattered. N that you're going to use it for years. B when you take her lipstick without askin and waste it, Karen is right to be angr Karen buys her few cosmetics from he allowance. Then her little sister uses whole lipstick in ten minutes! No won der Karen screams!"

SUE HAD snuggled up to me now. I pu my arm around her and pulled the zippe she had overlooked in her hasty dressin

"We won't say anything to anyon about this. Just remember this tomorro morning at Sunday school when you pra the Lord's Prayer, and note well th phrase about 'lead us not into tempta tion.' "

I remembered the coffee and rushe down to rescue it. When I put the chees and crackers and a coffee cup on Dan workbench, he asked absently, "Everyon still busy?"

I nodded. "Eager beavers. Busy bee Industrious ants. That's the Melto ménage."

OPEN-DOOR POLICY

A LOT OF TIRED vacationers are re-
rning home. Many spent their free
ys driving across the land seeing new
ghts. When an interesting sight pre-
nted itself they stopped to investigate.
For many people the sight of a church
casions such a stop. Frequently a new
urch building is of such fascinating de-
gn that one wants to examine it more
osely. The same is true with historical
urches, surrounded as they are by
oss-covered grave stones.

But the inquisitiveness of our modern,
ibber-tired Marco Polo is frustrated
hen he leaps expectantly at the church
or only to find it—locked! How many
mes has this happened? The exterior
a building is just a taste. One wants
ore, and the way is blocked by the
cked door.

THERE SEEMS to be an unwritten rule
Protestantism that churches are only
r Sunday use. In some places the sex-
n can hardly wait to shoo the ladies
the altar guild and the money-counters
the church council out after the Sun-
y morning services before he closes
e place for a week.

Perhaps this is a rather accurate sym-
l of our religious life. Church becomes
Sunday clothes" and "once-a-week-
ety." There seems to be something
roper about "going to church" on Sun-
y morning.

But the rest of the week is another
atter. Religion, like the church, is
cked up until next Sunday.

Isn't it time that churches were kept
en throughout the week to show people
at Christianity is a seven-day-a-week
responsibility. I don't suggest that just because the church door is unlocked Christians will begin to act like Christians every day in the week. But it could well be the first step.

ONE THING that continually impresses me is that while most Protestant churches are locked, almost every Roman Catholic church is *always* open. Some Protestant churches are open too, but when one enters there is the feeling that one has entered a museum, an art gallery, or in some instances a darkened, dust-covered parlor. Who hasn't seen altars, pulpits, lecterns and the ubiquitous flags draped in plastic dust bags? If *things* that we use have an unspoken message by their very appearance, what must be the thoughts that they convey to the visitor?

Roman Catholic churches are used. Always there is a candle or two burning. Frequently one sees people praying. The aroma of incense is a pleasant change from dusty, stale air. Atmosphere is important and the Roman Church knows how to use *things* to teach its people about God.

I know of a few Lutheran churches that are always open. In one of them the church council has declared that the front door is to remain unlocked and the people of that parish know the consolation of God's house at all hours.

In some places an open church is an invitation to vandalism, but even here the presence of a caretaker or a sign denoting opening and closing times will meet the problems satisfactorily.

How many persons pass a church in a single day who are in no way connected

with the church yet who at that moment may earnestly desire its silent strength? What great effect will a simple sign, "Church open—Come In—Rest and Pray," have upon such a one?

IT IS NOT ENOUGH to open the doors of the church. Once inside, the visitor must find an appealing atmosphere. I wonder if all our dust-consciousness is really pleasing to God? Ought not the altar and the pulpit present an attractive appearance?

Cleanliness is important. Service books ought to be placed neatly in the racks, not stacked in disarray in the narthex. Flowers ought not drip their petals over the altar nor should crumbled bulletins and Sunday school folders litter floors.

The ever-present bulletin board, frequently a maddening disarray of all sorts and conditions of colored pieces of paper, doesn't belong at the church entrance. Better put it in the parish building. Tract racks ought to bear clean, up-to-date attractive offerings. Copies of THE LUTHERAN ought not be a year old.

THE IMPORTANT THING is that people learn to use the church every day in the week. Some churches encourage their people to make daily visits. This can be done on the way to or from work. Students returning from school find it a welcome quiet in an exciting world. Where churches are located near public buildings such as hospitals, railroad stations, office buildings, the open door is a constant reminder that men ought to pray.

And this is the next step. In many churches an attractive card reminds the visitor that the church is a house of prayer. There is no place for loud talking, children running about, noisy photographers, and gawking sightseers. The church is God's house and people come here to speak with him.

ANOTHER DEVICE, used by ma thoughtful pastors, is a small card ava able immediately inside the door. On t card are cataloged the collects and pra ers of the *Service Book and Hymnal* u der appropriate headings. Some car also list hymns. Thus the visitor has guide to the examples of prayer a praise which his peculiar circumstanc demand at the time.

In other places a prayer desk is set u just outside the chancel on which placed a printed prayer for the use of t visitor. This prayer is frequently change often as much as once a week.

Thus in such places the member the parish as well as the casual passerb finds a refuge where, laying aside all els he may find the peace of God's presenc

Prayer, which is thoughtful conversa tion with God, is an element in the live of so many of us which is practiced a too seldom. We know that after mc ments of prayer there is peace. Yet w fail to drink at this fountain of grace The open church door may be just th invitation we all need.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Friends

QUESTION: For about 20 years Phi and I have been very friendly with an other family. They are extremely con genial, pleasant, and hard-working. The are good citizens and have a cheerfu

ome. The children have good manners
d have excellent records in school. The
other is fine-looking, works in the
hool office, and is quite efficient in
me and community activities.

Everyone enjoys the company of these
lks. We go out to dinner, dancing,
cnicking, and traveling together. I am
ways happy and cheerful with them. But
ere is the problem: they go to no church
nd even make atheistic remarks. That
ts me to the quick, and I always bring
p my church work and Christian beliefs,
nd speak as often as possible of how
nportant religion is to my family. When
ey had trouble I advised them to try
rayer, and asked our minister to call
n them.

It hurts me to see those children grow
p without Sunday school or church guid-
nce. The mother seems sympathetic to
y remarks at times, and now one of
e children is attending a Sunday school
ith a neighbor child. But the father
eems too hardened to listen to any such
ppeal. He is too busy with dogs, sports,
nd boats. The mother was a Mormon
n her childhood, while the father came
rom an unchurched family.

I have heard sermons to the effect that
ne is judged by the company he keeps.
Do "birds of a feather flock together"?
t hurts to think of giving up this friend-
hip. These people have in no way kept
s from our church. I always pray for
hem. Do you think we should gradually
reak away from these old friends?

I have found people in our church
roups who have hurt me, made me un-
appy, gossiped, and acted petty—people
with whom I find no pleasure or unity of
deas. Is it for me to judge who are God's
children and who are not?

REPLY: It may happen that persons who possess many admirable qualities do not share our religious faith. We, as Christians, should miss no opportunity to extend Christian influence and service through such friendship. No one can be certain that anyone will always remain an atheist—if he actually is one—and there is no more persuasive argument than a firm, courteous, generous, Christian personality.

Further, such persons may prove for us an incentive to make sure of our faith. "Always be prepared to make a defense to anyone who calls you to account for the hope that is in you, yet do it with gentleness and reverence" (I Peter 3:15).

Your friends grew up under serious handicaps—consider that fact. You may prove the very influence which may ultimately effect a mighty change in them. Who knows to what extent that influence has already operated? The loudest assertions may indicate that there is a great stirring of uncertainty within, which may lead to a change. You may aid both children and parents by inviting and taking the youngsters with you to Sunday school.

Changing variations

QUESTION: Do children increase in likeness or differences as they grow up?

REPLY: In most cases the differences increase and the likenesses decrease. That is quite natural, since boys and girls have more and more contact with the larger world as they grow up. They have a wider and wider variety of experiences and of associates. With many varied contacts and activities, a child's inherent potentialities have their opportunity to become actualities. The whole process conduces to individuality—unique personality, something extremely valuable.

THE LETTER TO THE HEBREWS

Read Hebrews 12:18-29

THE PASSAGE immediately before us (verses 18 through 24) may be quite puzzling to a modern reader of *Hebrews*. One might think that somehow a section from the Book of Revelation had been slipped into *Hebrews* at this point. The language is certainly very similar to that of the last book of the New Testament.

But the passage belongs where it is. The mood and tone of it are different from the rest of the chapter because the author is now trying to show his readers in a dramatic way the difference between the religious experience of the ancient Hebrews and the religious experience of the Christians. It is essentially a difference between terror and joy, between gloom and gladness, and between darkness and light.

THE RELATIONSHIP which Christian people have with God, says the author, has an entirely different basis and different atmosphere from that which existed in the relationship between Jews and God.

When God struck up the initial relationship with the Israelites to create them into a people of God and to establish a covenant with them, the atmosphere was one that contrasted the holiness of God with the sinfulness of men. It was characterized by fire, "and darkness, and gloom, and a tempest," accompanied by the terrorizing "sound of a trumpet" and the thunderous "voice" that struck fear into men's hearts.

The law, which regulated the worship and sacrificial system in Judaism, wa given on the formidable Mt. Sinai whic could not even be touched by beasts with out resulting in death because the hol God was present there.

The element of terror before the hol God was never quite removed from th religious thought and experiences o Israel. Its poets may have sung in th Psalms of the joy of communing wit God, but the holy of holies in the tabe nacle and later in the temple (where n man but the high priest dared to go) wa a constant reminder that between Go and his people there existed a gulf tha had been created by human sin. No even the sacrifices of the day of atone ment had ever changed that fact.

SUCH TERROR, however, does not char acterize the Christian's relationship wit God. Starting with verse 22 the writer o *Hebrews* describes that relationship b painting a picture (like that in *Revela tion*) in which echo and re-echo the glad ness of the close fellowship which me of faith enjoy even before God the judg because they stand there with Jesu Christ. Upon him their forgiveness an fellowship with God rest.

The writer of *Hebrews* has tried to de scribe the atmosphere in the only word he (and the author of *Revelation*) coul find: in terms of "the city of the livin God," "the heavenly Jerusalem," and i terms of myriads of angels and the whol assembly of God's redeemed people re joicing in God's presence with Jesu Christ.

A reader of *Hebrews* today, if he i

apable of nothing more than scientific inking of the kind which determines so uch of what is real or not real in our me, may discount what our writer says ere as imaginative fancy. Such language, owever, was certainly not fancy to the riter of *Hebrews* or to his readers.

In terms of what they knew, it spoke them of the joy and reality that awaits ose who are part of God's people of hom Jesus is the head. Life and the enyment of God, and the exhilaration of ind and spirit which these promise to ring, had to come to expression someow. That they did so in vivid terms asociated with religious thought, instead f terms we associate with scientific disoveries, should not surprise us.

Furthermore, the unseen realities which ey "saw because they believed God" ay in the end prove to be far more real an the realities which we think that cience alone can unveil. The fact is that e do not know everything there is to now, and we are not likely to find out verything. Men of faith may have deeper sight into ultimate reality than the most cientific minds.

To the writer of *Hebrews*, reality is elled out in the terms that describe e joyous life of believers in the presence f God. Here is what is in store for those ho trust God through thick and thin. hat is anticipated is not extermination an eternal sleep, but the joy and gladess of the spirit of men existing with od and Christ to await the end of this ge and the resurrection of *body and pirit* at the dawn of the age to come. ere is a reality which no test-tube can rove or disprove.

VERSES 25-29 reintroduce two ideas hich appeared earlier in *Hebrews*. The rst of these themes appeared at the beinning, in 1:1, 2. The writer had said there that God has "in these last days" spoken to men afresh in Jesus Christ.

The second theme was expressed twice before, in 2:1-3 and in 10:28, 29. The gist of it is that if men were formerly severely punished for disobeying God, the punishment they would receive for treating contemptuously the salvation God had offered in Jesus Christ would stagger the imagination. This idea too reappears here.

Now, however, the two themes come in a new dress (of "Revelation-like" language) and are the practical application of the passage which immediately preceded them.

God is still speaking (the writer probably means through Jesus Christ) to men. His is the heavenly voice of the new order. When he spoke at Mt. Sinai to give the Law, the earth shook under the thunder of his voice, and men disobeyed him at their own peril. Who can contemplate the peril for those who disobey now as he speaks from heaven (not from Sinai) through his Son?

INDEED, the day will come when God's voice will thunder again. Then, as the prophet Haggai had said (*see Haggai 2:6*), not just the earth, but heaven too will tremble. It will be the end of this age and the end of this world. The only thing remaining will be God and his people ("a kingdom," as our writer puts it).

Christians, says our author, should be grateful to be a part of that order of things which is indestructible, a part of that order which the changing fortunes of the world do not affect. And further, they should give their attention in this life to rendering up to God a fitting worship resplendent with the reverence and awe God deserves to receive from men. For God, after all, is "a consuming fire."

—ROBERT A. BARTELS

BOOKS

ABOUT MARTIN LUTHER KING

Crusader Without Violence. By Lawrence D. Reddick. Harper. 237 pages. $3.95.

"The people have 'fallen in love' with King, a boyish-looking Ph.D.," wrote Dr. L. D. Reddick in the magazine *Dissent* in the spring of 1956. And so they had. The 50,000 Negroes of Montgomery, Alabama, had taken to heart the Rev. Dr. Martin Luther King, Jr., leader of the nonviolent protest against the city's segregated buses.

Who was this man, and how did he come by his spirit of nonviolent resistance? Reddick traces King's family back for two generations and his ideological roots back to Jesus Christ, Henry Thoreau, and Mohandas K. Gandhi.

King's father and maternal grandfather were ministers at the Ebenezer Baptist Church in Atlanta, Georgia, where Martin was born in 1929. Martin King, Sr., hoped that his older son would one day become his assistant. But the Lord had other plans. After Martin graduated from Morehouse College in Atlanta (at age 19), he went north to Crozer Seminary in Chester, Pennsylvania, and on to Boston University for his Ph.D.

In 1954 King became the pastor of the Dexter Avenue Baptist Church, in the heart of Montgomery, Alabama.

In *Crusader Without Violence* the story of the successful Negro boycott of the city buses and the movement which it started are secondary to Reddick's vivid description of the development of the personalities involved. In addition to the King family, there are sketches of most of the important leaders who worked with Dr. King. In this section Reddick's own brand of barbed humor really shines through. Such as his description of one minister as "an orator whose hynotic effect was as great upon himself as upon his audiences."

Even though I knew Dr. King and worked very closely with him for nearly three years during and after the boycott, *Crusader Without Violence* added much to my understanding of this remarkable man. My appreciation for what he has done and my respect and love for him have been deepened by reading Reddick's very detailed, very human analysis of King's background and personality.

The only major weakness is that historian Reddick's devotion to detail got the best of him at times. For example, in the chapter on Atlanta there are too many accounts of local Negro businesses and the men who built them—men who had little to do with Martin Luther King as far as we are concerned. The reader who is looking for action and character-development will find the going rather slow in the first few chapters. But the total effect is so thrilling that it is well worth wading through the few slow sections. In these pages Dr. Martin Luther King, Jr., comes to life as a man as an orator, and as a Christian leader.

Columbus, Ohio ROBERT GRAETZ, JR.

Rev. Mr. Graetz was pastor of a Negro Lutheran church in Montgomery during strife.

REVIVAL TENT CHRISTIANITY

Modern Revivalism: Charles Grandison Finney to Billy Graham. By William G. McLoughlin, Jr. Ronald Press. 551 pages. $6.50.

Here is a thoroughgoing, scholarly history of mass evangelism in America since 1825. It is also quite a readable story of the interplay of religious revival with its American environment. While the story is a continuous one, four personalities naturally dominate the description—Finney, Moody, Sunday, and Graham. They are not heroes, however, because the movement toward organized, city-wide revival campaigns is pictured as a failure from its start to its recent finish. The author is a history professor at Brown University who has previously written *Billy Sunday Was His Real Name.*

McLoughlin makes a contribution to modern scholarship in setting forth carefully the social viewpoints of nationally known evangelists since the Civil War (the subject of

s doctoral thesis at Harvard). The rest his description draws an accurate picture om original sources and sets it against the ider backdrop of social history.

At the crucial moment of the 1830's Fin- y became the catalytic agent which per- itted an individualistic pietism or evan- licalism out of the West to defeat both e Calvinism and the Enlightenment influ- ces of the East in forging a national reli- on for Americans. After the Civil War, oody, and later Billy Sunday, reflected and pressed the inept reaction of this rural, -sectarian pietism to the social and reli- ous problems posed by industrialization d the emergence of huge cities.

Meanwhile a growing dependence upon ganization and platform entertainment cularized this mass evangelism movement. lly Graham with his "childish" and "de- on-haunted" approach to social problems presented the futile and frustrated reaction these same individualistic pietists to the mplex and threatening social problem sed by the Atomic Age.

Each evangelist succeeded in citywide mpaigns and national fame for about a cade only. Each was part of a larger akening called forth by a transitional pe- d in theology, in church life, in national res, and in intellectual currents. As the ry develops, only Finney is seen as crea- e and each successor is seen to play a less nificant role in the total awakening in nerican life.

McLoughlin looks carefully at the pur- ses and claims of the professional evan- lists and takes pains to deflate the claims d to indicate that they failed in their pur- ses. They failed to reach beyond church ople to the masses; they did not signifi- ntly add to the membership of co-operat- churches; they made no appreciable con- bution to social reform.

The author does not hide his personal lgment which is one of condemnation. e task of maintaining revivalistic fervor s impossible anyhow and these profes- nals have only helped to secularize the urch by their efforts. This form of "spirit- lifting," he maintains, resembles the immaturity of those who use alcohol or drugs for a pick-up and find themselves caught in a bad habit.

One major criticism. The reader needs to be more conscious than the author seems to be that this volume chronicles only nationally famous evangelists and their city-wide campaigns. He has not described the total impact of revivalism and evangelicalism. Sometimes the generalizations, especially the indictments, are too sweeping. Nor does he even attempt to keep nonrevivalistic church life in his purview. Thus, for example, he can describe the modernist-fundamentalist controversy and an early modernist victory (1915) as though he were describing all of Protestant America.

For solid research and attractive writing on an interesting theme this book recommends itself highly. Taken with care it provides helpful insights into a major phase of American Protestantism.

Gettysburg, Pa. FREDERICK K. WENTZ

ADOPTION

And Four to Grow On. By Frances Palmer. Rinehart & Co. 222 pages. $3.50.

For married couples without children this is an inspiring story of the adoption of four children into the Palmer family. The Palmers had lived childless for eight years in their large farmhouse, and finally negotiated with the local department of welfare to adopt children. They first obtained a brother and a sister, aged eight and five; then reapplied and received another younger brother and sister. All four children had come from unfortunate backgrounds.

As the story unfolds the reader grows to love these children who, unwanted by their own fathers and mothers, were wanted and needed by their new parents. Anxieties, complexes, bad habits crumbled under the love that was always tempered with discipline. This love became the basis for the children's further mental and social development. The use of good psychology prevailing in this book makes it helpful for all parents. M. M. R.

Five New Mission Fields Developing, Four Under Surve

By JOHN E. COOPERRIDER

CHICAGO—Five new missions are under development in the Illinois Synod.

In the new Lake Meadows housing development in Chicago, 65 persons were attracted to the first meeting on July 1. The Rev. Gerald Kline is developing this field.

The Rev. David Kopplin, developer in Chicago's west side Medical Center, expects the congregation to be ready for formal organization by the beginning of Advent. There are 37 adult charter members to date.

The Rev. William West, pastor of Mt. Calvary Church, DeSoto, began part-time work toward developing a mission in Carbondale on June 1.

The Rev. Donald Karnuth, pastor of Faith Church, Forreston, began Aug. 1 on a part-time basis to develop a mission in the Byron-Stillman Valley.

Development of a mission in Forrest View, on the northwest side of Chicago, is expected to begin shortly.

Four fields are being surveyed this summer to determine their potential for mission development. They are in Addison, Ill.; the north side of Peoria, Ill.; and Manchester-Ballwin and Sappington-Crestwood, in St. Louis, Mo.

Home Missioners Hold Conference

ALL HOME MISSION pastors and their wives will meet with synod home mission board members for a two-day conference at Alpine Lutheran Camp, Sept. 1 and 2.

Synod President A. Howard Weeg will be the conference chaplain. The program of informal discussions, led by the mission pastors themselves, will cover parish education, urban renewal, evangelism and stewardship problems.

CORNERSTONE LAYING for Faith Church, Cool Valley, Mo., and installation of the congregation's new pastor, the Rev. Ralph A. McClintock, took place on the same da Aug. 2. Faith Church had relocated fr its former situation in St. Louis.

GROUNDBREAKING for the new Aca Park Church, Chicago, was held July The pastor is the Rev. Frank J. Meleschn

Apportionment Receipts Lagging

RECEIPTS for the first six months of 19 were reported by the Rev. Richard L. Pete man, synod stewardship secretary. Appo tionment payments were $387,223, $89,027 short of the minimum goal. In t same time $33,860 was received toward L theran World Action, $6,320 less than quot

Pastor Peterman also reported that per cent of the synod's pastors took part the pulpit exchange during June and ear July, to inform congregations of the nee for 1960 and to obtain tentative pledges fro the church councils.

THE NEW Illinois Synod health and acc dent insurance program for pastors has be in effect since Jan. 1. In the first six mont the synod paid $8,639 in premiums a $7,053 in claims. Eleven claims were pen ing on July 1.

LATEST REPORT of the United for Chris Tomorrow campaign showed $1,808,388 r ceived in cash and pledges, far above t $1,500,000 original goal. The funds are f developing the second campus of Cartha College at Kenosha, Wis.; for a new chap at Chicago Seminary; for a new year-rou building at Camp Alpine, and for develo ment and expansion of Lutheran stude centers in non-Lutheran colleges and unive sities.

Child Care Forums Scheduled

FAMILY FORUMS sponsored by the L theran Home Finding Society of Illinois wi be held, for the third year, Sept. 28 to Oc

6. Fourteen towns will be visited: Woodstock, Rockford, Elizabeth, Sterling, Menota, Peoria, Fairbury, Joliet, Chicago, Mt. Carmel, Dongola, Litchfield, Bluff Springs, and Golden.

In each city there will be panel discussions of child-caring services, with an address by A. Gustafson, executive director of HFS; and interviews with representatives of churches, courts, police, schools and legislative bodies.

Camp Enrollment Near Capacity

ENROLLMENT for the ten-week camping period at Alpine Lutheran Camp has exceeded 950 young people, it was reported by the Rev. John M. Spaid, synod secretary for educational camping. The goal of 1,000 is within reach, he said.

Improvements at the camp this summer included three shelter areas, each surrounded by four tents, increasing capacity by more than 70. The dining hall was remodeled for better service.

ZION CHURCH, Fairview, the Rev. Howard H. Schaar, pastor, celebrated its 110th anniversary July 26. Dr. Merle W. Boyer, of Carthage College, spoke.

Dr. Walter C. Davis Completes 15th Year of Lesson Writing

KNOXVILLE, TENN.—Dr. Walter C. Davis last month rounded out his 15th year as editor of the Sunday school lessons of the Tennessee School of Religion at the University of Tennessee.

A retired United Lutheran pastor, Dr. Davis began writing the non-denominational weekly commentary in 1944. It is published in more than 90 Tennessee newspapers with combined circulation of about 245,800.

In more than a half century of active ministry, Dr. Davis held pastorates in Chicago, Indianapolis, Knoxville, and Charleston, S. C. He moved from Charleston to a church at Parrottsville, Tenn., in 1943 for reasons of health. He retired three years ago and is living in Dandridge, Tenn.

Theology for Laymen

CHICAGO SEMINARY will begin its evening school for laymen on Sept. 3, continuing on Tuesday and Thursday evenings. Prospective students must have a bachelor degree or its equivalent from a recognized college or university. Several laymen from last year's class have since enrolled for full-time study in the seminary.

IOWA

Joint Conference of Synod Leaders Planned Oct. 11-13

By ALFRED J. BEIL

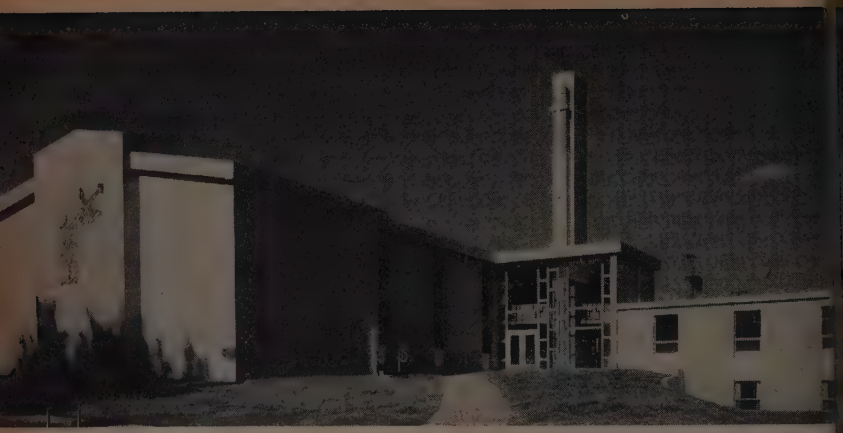
DES MOINES—A meeting of the joint conferences and the standing committees of the Iowa Synod will be held Oct. 11-13 at St. John's Church, Des Moines. Pastors and lay leaders will spend the three days discussing and planning ways to implement the latest programs of the United Lutheran Church.

Speakers will include the Rev. Harner Middleswarth, field secretary of the Board of Parish Education, and the Rev. David Vikner, a secretary of the Board of Foreign Missions.

Each of the synodical committees will take an hour or more to project its work for the 1959-60 church year, then will make a report showing how they propose to carry out the program in the congregations.

UNITED LUTHERAN CHURCH MEN of the synod will hold their convention Oct. 11 at Redeemer Church, Des Moines. The speaker will be the Rev. Raymond Tiemeyer, administrative assistant to the president of ULCA. Pastors and delegates arriving for the joint conference meeting will attend the ULCM banquet.

JUSTIN SILVIUS, 1957 graduate of Northwestern Seminary, will be ordained Sept. 27 at St. John's Church, Des Moines. He has just returned after serving two years in the armed forces in Germany. He will serve as assistant pastor at St. Paul's Church, Postville.



CENTRAL STATES

Synod Conducting Seminar On Christian Responsibility

By MARTIN G. SCHROEDER

OMAHA, NEB.—The seminar on Christian Social Responsibility and Human Relations for all pastors of the Central States Synod and for laymen is being held at Midland College, Fremont, Neb., Sept. 1-3.

Lectures on the church in modern society, and on racial problems in the light of the Christian faith, are to be given by Dr. Joseph Sittler of the Federated Theological Faculty, University of Chicago; Dr. Karl Hertz of Wittenberg College, and Dr. G. Gordon Parker of Midland College.

MR. AND MRS. DEAN DESELMS from Central Seminary have been surveying the following fields in the Central States Synod this summer: Omaha, Neb., North; Ogallala, Neb.; Oklahoma City, Okla., Southwest; Shawnee, Kan. (Kansas City); Joplin, Mo.; Fayetteville, Rogers, and Springdale, Ark.

Dedication in Nebraska City

FIRST CHURCH, Nebraska City, Neb., dedicated its new $200,000 contemporary church on Sunday, Aug. 2. Two thousand people attended the dedication services, at which President Young and the Rev. Paul de Freese preached. Former pastors, Dr. T. J. C. Schuldt and Dr. Thomas Rinde, officiated at midweek Holy Communion services. Pastor of the congregation is the Rev. Ted R. Youngerman.

Exterior view of contemporary-style First Church, Nebraska City, is shown at top. The nave with its imposing altar and reredos is shown below.

THE CONGREGATION of First Church, Topeka, Kan., has unanimously voted to accept plans for a new church building. Cost of the project is estimated at $360,000.

The sanctuary is designed to seat 380 ith overflow seating 200 more. The choir nd organ will be housed in a balcony. acilities will include classrooms, a fellowhip hall and parking for 120 cars. The Rev. rnest Tonsing is pastor.

Central Seminary Term Begins

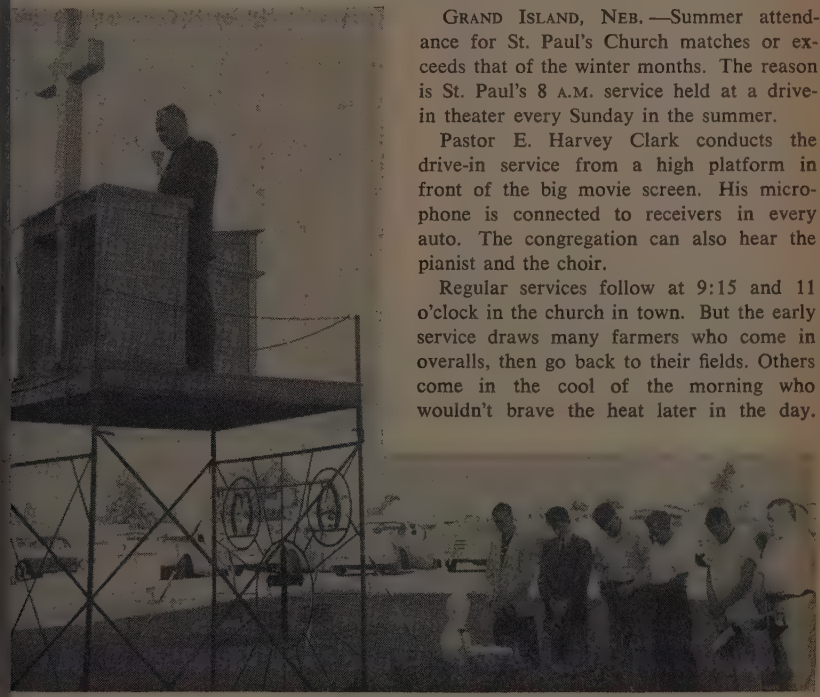
CENTRAL LUTHERAN Theological Semiary, Fremont, opened its 1959-1960 school ear Wednesday, Aug. 26. Preacher for the ccasion was Dr. Alfred W. Young, Central tates Synod president.

Enrollment at Central is 50, with a full aculty of eight members. A new addition o the faculty is the Rev. Gerald O. Pederen, Th.D., who will give courses in Christian education.

The seminary has concluded its first decade under the name of Central; formerly it was Western Theological Seminary. Under the presidency of E. Bryan Keisler the seminary has gone through two major building programs, including an administration-classroom-chapel building and an apartment house for married students.

"MAN OF THE WEEK" honors were given by the *Kansas Weekly Gazette*, of Emporia, to the Rev. Sherman E. Frederick, pastor of St. Mark's Church, Emporia. Pastor Frederick is chairman of the American Red Cross chapter of Lyon County, past president of the Emporia Ministerial Association, and is regimental chaplain of the 353rd Infantry, 89th Division. Pastor Frederick is directing plans for a new $190,000 church.

Drive-In Service Swells Attendance of Nebraska Church



GRAND ISLAND, NEB.—Summer attendance for St. Paul's Church matches or exceeds that of the winter months. The reason is St. Paul's 8 A.M. service held at a drive-in theater every Sunday in the summer.

Pastor E. Harvey Clark conducts the drive-in service from a high platform in front of the big movie screen. His microphone is connected to receivers in every auto. The congregation can also hear the pianist and the choir.

Regular services follow at 9:15 and 11 o'clock in the church in town. But the early service draws many farmers who come in overalls, then go back to their fields. Others come in the cool of the morning who wouldn't brave the heat later in the day.

Pastor Clark turns to altar after offertory during drive-in service of St. Paul's, Grand Island

One Big Church?

Lutherans in Texas Practice Unity Now

By RACHEL CONRAD WAHLBERG

THE WAY LUTHERANS get along together in Texas, they could merge right now. In one big Lutheran Church, that is; not two as in the present separate unification plans.

Already they are working together. Perhaps the most forward-looking symbol of Lutheran unity anywhere in America is the new building called Lutheran Offices in Texas' capital, Austin. The headquarters of the Texas District of the American Lutheran Church, and those of the Texas-Louisiana Synod of the United Lutheran Church exist side by side within it.

The building also houses the Lutheran Welfare Society of Texas, which is supported by all four National Lutheran Council churches in the state—ALC, ULC, Augustana and the Evangelical Lutheran Church (ELC). The Welfare Society erected the building (cost $90,000), with the future in mind.

"The name Lutheran Offices is significant," said the Rev. Vernon Mohr, president of the ALC Texas District. "Since we anticipated the two mergers, we will be expanding soon. Besides ALC and ULC, there will be additional staff coming in from ELC and Augustana, so the east wing will be extended for another three-room office suite and an additional meeting room."

Foursquare accord: Augustana's Lundquist, ALC's Mohr, ULC's Wahlberg, Welfare's Norman

Pastor Rolf Norman, new executive director of the Welfare Society, is an ELC man. He puts it this way:

"We don't look forward to unity. It's here now."

"As far as we are concerned," adds the Rev. Philip Wahlberg, president of the Texas-Louisiana Synod, ULCA, "we could already have a United Synod of Texas."

The building was planned that way, points

An all-Lutheran "kitchen cabinet" finds coffee is good cementer of inter-church relations. In group clockwise are August Weide (ULC), President Mohr of ALC, Secretary Norman of Welfare, Dorothy Weiss, secretary to Pastor Mohr; Pastor Lundquist of Augustana, President and Mrs. Philip Wahlberg of ULC synod.

ut the architect, Eugene Wukasch. "Here an instance in which architecture has increased the possibilities of mutual understanding. As Lutherans we know we're all oing to be together some day. Here we ave a proper atmosphere for this meeting f minds."

Besides the three suites of offices for the vo synodical groups and the welfare gency, there is a conference room ample or 16 persons, a chapel that will seat about), a large common reception room, a tchenette equipped for "coffee break" serve, a work room with duplicating and addressograph equipment, and a large basement with screened-off areas for each group store old files and records.

Daily chapel devotions are led in rotation the ordained men of the various staffs. he conference room is in frequent use for eetings, with dates being cleared through e Welfare office. Morning and afternoon buzzer signals breaks for coffee and cokes, eriods at which the staffs mingle naturally.

Two years ago, when ALC headquarters ere moved to Austin from San Antonio, e ALC district recommended that the Lueran Welfare Society should consider ilding to house its own offices plus ALC adquarters and perhaps others.

Dr. Royal Lesher, then the ULC synod esident, was approached and was quite enusiastic. Pastor M. L. Lundquist, presint of the Texas Augustana Conference, as also invited to consider the project; but ce his executive office is not fulltime ugustana did not participate. (ELC's South entral District has headquarters in Mason ty, Iowa; AELC has only one congregation Texas).

Planning began early in 1958. The building was occupied this spring.

"The chapel is basic—the focal point for e whole building," said Architect Wukasch the design. "Although the office areas ve residential lines, the passerby seeks the gh windows and curved roof of the chapel otruding from the heart of the building. his is an office building, but one with a difrence. It has a spiritual center."

Since the paramount need was for a large conference room, the chapel was made convertible. The alcove which contains the altar can be closed off—but seldom is.

ALC, ULC, Augustana and ELC work together in many spheres in Texas. They support and direct the welfare society, formed in 1924. The society operates Trinity Lutheran Home for elderly people, provides services for placing children in foster homes, helps unwed mothers.

The various groups join also in support of Texas Lutheran College, ALC-affiliated, at Seguin. ULC is represented on the Board of Regents and on the faculty, and provides a grant through the Board of Higher Education.

Texas Lutherans also work together in a regional home missions committee, in direction of student work at the University of Texas and at Texas A. and M., in combining local efforts through area evangelism missions, and in other conference activities.

The American Lutheran Church and the United Lutheran Church in Texas are of common origin. When ALC was organized in 1930 by the Buffalo, Iowa, Ohio and

Continued on page 41

South entrance to Lutheran Offices in Austin

100th Anniversary Marked By Lake City Congregation

By CARL A. DRISCOLL

TAMPA, FLA.—First congregation in the Florida Synod to reach the century mark is Bethlehem Church, near Lake City in the northern part of the state. Centennial anniversary services began Aug. 23.

This church originally included both white and Negro members, until after the War between the States. Only one other Florida congregation was organized in the 19th century, St. John's, at Jacksonville, in 1877.

Anniversary speakers include Synod President Royall A. Yount, Dr. W. E. Pugh of Jacksonville, and Prof. Francis I. Fesperman of Newberry College, a former pastor of the church. The present pastor is the Rev. Emory B. Heidt, Sr.

Two Churches to Organize

ORGANIZATION dates for the 47th and 48th congregations of the synod are approaching. A charter roll of 100 members is expected by Sept. 27 in West Hollywood, where the Rev. Norman E. Kieffer is developing a mission. An excellent church site has been purchased on U.S. Route 441.

The mission congregation at Carol City, in north Miami, will be organized on Oct. 4, it was announced by the developer, the Rev. Howard A. Wessling.

DEVELOPMENT has been started in Panama City by the Rev. Ralph W. Hoffmeyer, former professor at Newberry College. A survey team during the summer covered Venice, Winter Haven, Lake Wales, northeast Gainesville, and Mount Dora. Developers are being sought for Key West, Fort Pierce, Cocoa, and southeast Jacksonville.

DR. HENRY V. KAHLENBERG, for 20 years pastor of Trinity Church, St. Petersburg, was stricken with a heart attack following services on July 26. He is also vice president of the ULC Board of American Missions.

Old Bethlehem has been here a full century

New Conferences to Meet

FIRST MEETINGS of the newly organized synod conferences will be held this month. Northern Conference will meet in Bethlehem Church, Lake City, Sept. 22. Central Conference meets at Grace Church, Lakeland, Sept. 24, and Southern Conference will convene at Christ Church, Fort Lauderdale, Sept. 30.

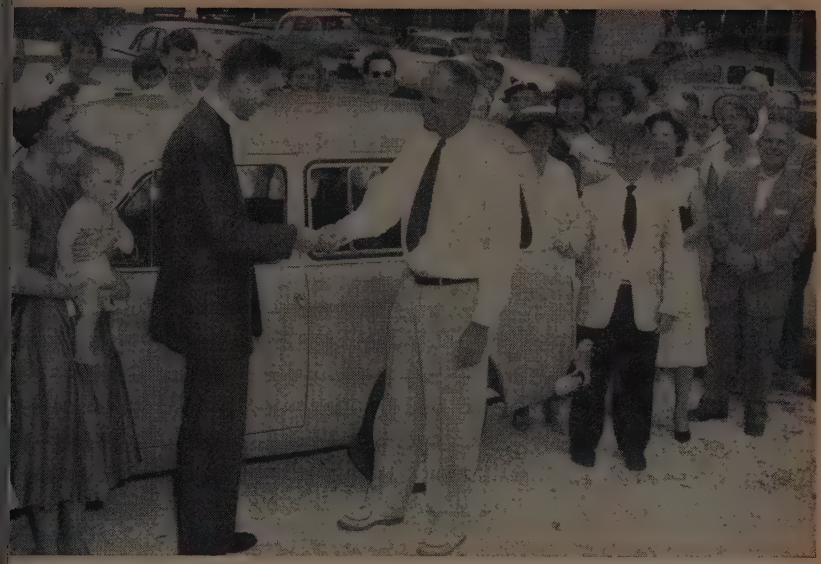
Speakers at all three meetings will include Synod President Yount, Chester A. Myron of the United Lutheran Church Foundation and a representative of the synodical evangelism committee.

STEWARDSHIP COMMITTEE has been at work this summer preparing a 60-frame filmstrip on the benevolence objectives of the church. Congregations may obtain the film and the accompanying recording on a cost basis for their own use.

The committee is also preparing materials to promote a revolving home mission fund for use in emergency needs.

Mission Buys Car for Pastor

A MISSION CONGREGATION only six months old, Gloria Dei Church of Anna Maria Island, recently presented its pastor, the Rev. Frank E. Lyerly, with a new automobile. Only a few weeks earlier the congregation



Pastor Frank Lyerly receives keys to new auto as family and Gloria Dei congregation look on

ad its first funding drive, raising more than 14,500 in cash and pledges. The auto roject was separate.

"OPERATION OUTREACH" is the name of a oncerted evangelism program undertaken Grace Church, Lakeland, this fall. The program will include 13 weeks sponsoring of "The Church in the News" broadcast, plus extensive newspaper publicity. Members of the church have underwritten the entire cost. Dr. Robert C. Farb is the pastor.

Togetherness in Texas

Continued from page 39

exas Synods, an effort was made to include ome of the Texas ULC congregations. hose which did not join the ALC group, ongregations at Cuero, Shiner, Victoria and oakum, formed the original Texas Synod f ULC.

ALC, with 226 churches in Texas, is out 75 per cent rural in composition. In ontrast, the ULC in Texas and Louisiana as become largely urban, less than one-ourth of its churches remaining rural. Of 5 Augustana churches, 16 are urban.

Half of the 50 United Lutheran congrega-ons have been organized in the last ten ears. All of these, plus six others, have Board of American Missions assistance. In contrast, only 22 ALC and six Augustana congregations are on mission status.

One wonders whether this spirit of co-operation among Lutherans is shared in the congregations as well as at the administrative level. The leaders say yes, definitely.

Pastor Lundquist said: "Our Augustana people are looking forward to the coming merger with ULC, Suomi and AELC, but in a series of recent area meetings I sensed a definite disappointment that it isn't a general Lutheran merger."

Pastor Mohr thinks few Texas ALC people would object to such a merger. If there were any objections, he says, they'd probably stem from tradition and habit rather than any doctrinal or theological differences.

PENNSYLVANIA

Susquehanna Conference To Meet at Watsontown

By ROBERT E. PICKING

WILLIAMSPORT—Susquehanna Conference will hold its fall meeting Sept. 21 at First Church, Watsontown. Delegates to the 1960 ULCA convention at Atlantic City will be elected, and the conference will hear a report by the synod's special committee on ecclesiastical order.

The Rev. Emanuel J. Hoover of Trinity Church, Milton, will preach at the opening communion service. Bible studies will be presented by Dr. Jacob M. Myers of Gettysburg Seminary.

A panel discussion on world missions will be given in the evening. Panelists will be Dr. Earl S. Erb, executive secretary of the ULC Board of Foreign Missions; the Rev. Luther Gotwald, Jr., the Rev. David Vickner, and Mrs. Roy L. Winters.

Social Responsibility Seminar

PASTORS AND LAYMEN of the Juniata a Susquehanna Conferences will attend a sem nar on Christian Social Responsibility Se 14-16 at Forest Inn, Eagles Mere, Pa. Spea ers will be the Rev. Rufus Cornelsen, soci action director of the Board of Social Mi sions, and Dr. Frederick K. Wentz of Ge tysburg Seminary.

ST. JOHN'S CHURCH, Millheim, which r cently merged with Trinity Church, Cobur and St. Paul's Church, Woodward, has pu chased two adjacent properties to provi needed room for educational purposes.

A large home on one of the tracts will b converted into twelve classrooms and offic facilities. The additional ground will pr vide parking space and a recreational are

Pastor Theodore F. Schneider said th current building fund receipts are sufficien

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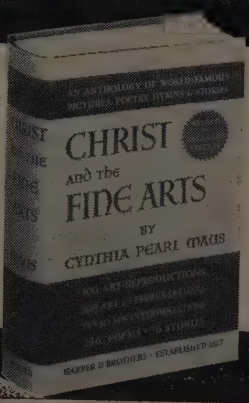
By Cynthia Pearl Maus



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cover the cost. The merged congregation s 300 communing members.

JOHN D. YEICH, a graduate of Gettysburg minary, was ordained in Zion Church, atzerville, by Dr. Dwight F. Putman, nod president. He was installed July 19 pastor of Nittany Valley Parish, at St. Mark's Church, Snydertown. Dr. Arthur Yeagy, assistant to the synod president, conducted the service.

MISS FRANCES DYSINGER, field secretary of the United Lutheran Church Women, is speaking to congregational ULCW groups in the Susquehanna Conference Sept. 1-17.

iends rise in tribute to Pastor Steck (center) at dinner Muncy. Dr. Robinson, the speaker, is second from right

OLDEST CLERGYMAN on the rolls of the Central Pennsylvania Synod, the Rev. William F. Steck, pastor emeritus of St. Andrew's Church, Muncy, was honored by the congregation at a dinner recently.

Pastor Steck is observing the 70th anniversary of his ordination. He served the congregation from 1895 to 1919, the period during which the present church building was erected.

Principal speaker at the event was Dr. Ralph C. Robinson, synod secretary.

utheran Vespers Intoned t Pittsburgh Park Service

By LUTHER E. FACKLER

PITTSBURGH—Worshipers overflowed the int Park Sunday Vespers on Aug. 2. It s Lutheran Day, with a program of music show the religious heritage of the church. e new *Service Book and Hymnal* was d.

The Rev. Kenneth E. Walstrom, of Brad- k, intoned the Vespers. Familiar chorale mns were sung by the congregation, and a 0-voice choir sang the F. Melius Christian- n arrangement of "Beautiful Saviour." e speaker was Dr. F. Eppling Reinartz, LCA secretary, who formerly served in urches of the Pittsburgh Synod.

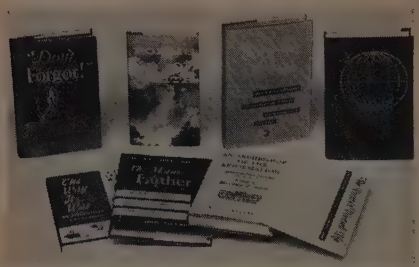
LUTHERAN SERVICE SOCIETY of Western nnsylvania will have the services of Dr. mbrose Hering for a term of one year as nsultant on public relations. He was ex- utive head of the agency from 1916 to 23 and is credited with establishing its program in the present form. Dr. Hering will reorganize the fund-raising system on a professional and permanent basis.

Third Church in 147 Years For Friedens Congregation

MYERSTOWN, PA.—Friedens Church, organized 147 years ago, laid its third cornerstone July 26. Taking part in the service with Pastor Eldred K. Stauffer was Dr. Dwight F. Putman, president of the Central Pennsylvania Synod.

The new structure on a new location will replace the present 102-year-old building. The nave will seat 380 with overflow space for 100, and room for 30 in the choir. Connecting with the building will be the pastor's study, the church office and parlor, a fellowship hall and Sunday school departmental rooms.

Plans for the $507,000 project were drawn by J. Alfred Hamme, of York, in colonial style. Construction began last April, and is expected to be completed next spring.



New Fall Books from Augsburg

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A lesser-known leader of the Reformation, Laurentius Petri Nericius, Archbishop of Uppsala Sweden, is "rediscovered" through a study of his liturgical projects. The effects of his writings are today being felt in the ecumenical movement as a whole.

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tor Dorward dedicates church school room

ttazahn's Congregation emodels Church Basement

EBANON, PA. — Sattazahn's Church, at een Point in the mountains north of Jones- n, has completed its first major building ject in 50 years. It was the remodeling the church basement to be used for the nday school.

The cost was about $8,000 for this 84- mber congregation, founded 203 years . Pastor is the Rev. Craig J. Dorward.

W ENGLAND

utheran Services Held Old Waldoboro Church

PORTLAND, ME.—Many Lutherans who cation in Maine are surprised at the lack Lutheran churches with services in Eng- h. There isn't a single United Lutheran ngregation in the state.

This summer an attempt was made to medy the situation. The Rev. Peter J. exnis, of St. Peter's Church, Bethlehem, ., is a Maine vacationer of many years. e arranged to have services on four Sun- ys in the old German Lutheran church in aldoboro.

The Waldoboro church was built in 1742 a Lutheran colony that flourished for

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NEW ENGLAND . . .

nearly a century. But there has not been a pastor or a congregation for more than 100 years, and usually only one memorial service is held in the church each year.

Pastor Dexnis made arrangements this summer to hold Lutheran services for su mer people. Attendance averaged more th 100. Besides Pastor Dexnis the preach were the Rev. Robert E. Horne, of Trin Church, Norristown, Pa., and two Misso Synod pastors, Victor Alpers and A Maas, of New York.

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Church Worship.....11:00 a.m.
Allan H. Fenner, Pastor

PACIFIC

Washington State Pastors Get Medical-Hospital Plan

By OLIN G. DASHER

SEATTLE—Associated Lutheran Welfare Washington is coordinating a medical a hospital plan available to all pastors a church workers in Lutheran congregatio and institutions throughout the state.

The plan was initiated by the Luther Council of Seattle and King Coun Broader coverage was made possible throu the welfare organization.

Pastors Meet at Institute

SIXTH ANNUAL PASTORS' RETREAT w held at the Lutheran Bible Institute, Seatt Aug. 2-7. Dr. Hjalmar Johnson, of Augu tana Theological Seminary, Rock Island, Il lectured on the pastor's calling. Dr. J. Pflueger, of Pacific Lutheran College, spo on "A Search for a Natural Ethic." T Rev. R. R. Bloomquist, of the Institute fa ulty, led Bible studies. A public service w held each evening.

GOLDEN CIRCLE of Gethsemane Churc Seattle, is planning a Lutheran Hawaiia holiday trip, Oct. 14-22. The group will f to the 50th State and visit Lutheran church as well as the regular tourist attractions.

The Gethsemane (Augustana) congrega tion has more than 200 members over 6 years old, most of them affiliated in th Golden Circle.

THE PILOT New Life Mission is bein conducted in Prince of Peace Church, Lak City, Seattle, by Evangelism Secretarie George Housewright and Dana Johnson.

Mission Developers Start Work

MISSION DEVELOPER Frederick J. Juilfs has gun work at Tigard, Ore., just south of rtland. Pastor William M. Slee, of High-re, Pa., will start mission work in Fair-nks, Alaska, next month.

John R. Chandler, Central Seminary ident, has been surveying the Tieton-wiche area near Yakima, Wash. The v. Wendell Jacobsen of Yakima is con-cting an early Sunday service in this field.

DR. OAK W. EBRIGHT, of Central Church, orton, Wash., celebrated his 40th anniver-y of ordination. It was also the 40th wed-ng anniversary of Dr. and Mrs. Ebright. s is the only Lutheran congregation in stern Lewis County, near the west en-nce to Mt. Rainier National Park. Some rishioners travel 50 miles to attend church.

—CHANGES OF PASTORATE—

CANADA

URCHINSKI, WILLIAM. From Trinity Church, Fort Erie, Ont. To St. John, Newfoundland, mission developer.

CARIBBEAN

BIAN, SERGIO. From St. Peter's Church, Tao Baja, P. R. Retirement.

CENTRAL PENNSYLVANIA

LL, W. LEIGH. From Christ Church, Fredericksburg, Va. To St. Matthew's Church, York, associate pastor.

ELAN, RAY. From Edgwood Church, Wheeling, W. Va. To Holy Trinity Church, Lancaster, Pa., associate pastor.

OWELLS, CARLTON R. From Cairnbrook parish. To Paradise Church, East Berlin.

ERNER, ERNEST G. From Holy Trinity Church, Lancaster, assistant pastor. Graduate study.

FLORIDA

FFMEYER, RALPH W. From Newberry College, professor. To Panama City, mission developer.

RACK, E. RAY. From Emmanuel Church, Racine, Wis. To Largo, Fla., mission developer.

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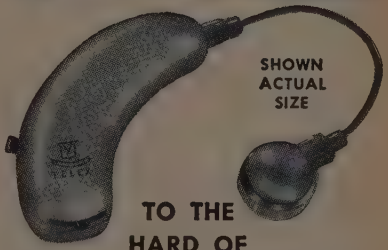

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CHANGES OF PASTORATE . . .

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MILLHOUSE, FRED A. From Wilm... Church. To St. Paul's Church, Wauke... assistant pastor.

IOWA

SILVIUS, JUSTIN. To St. Paul's Chu... Postville, assistant pastor.

WINDMAN, ERNEST. From Memorial Chu... Nevada, Iowa. Retirement.

NEW JERSEY

HALE, J. RUSSELL. From Redeemer Chu... Ramsey. To St. Paul's Church, Collin... wood.

NEW YORK AND NEW ENGLAND

FUNK, HOWARD. From Christ Church, A... mont, N. Y. To Grace Church, N... Tonawanda, N. Y.

GEISS, HAROLD G. To Concord Chu... West Greece, N. Y.

HOEPPNER, MARTIN. From St. Jo... Church, Amherst. Retirement.

KAERCHER, JOHN A. From Trinity Chu... West Hazleton, Pa. To Holy Tri... Church, Elmira.

PIEPER, GEORGE W. To Peace Chu... Rochester, N. Y.

STAUFFER, GEORGE E. From Luther Me... rial Church, York, Pa. To Parks... Church, Buffalo, N. Y.

NORTHWEST

SWING, STAFFORD L. From Mount O... Church, Hickory, N. C. To Memo... Church, Madison, Wis., youth director

NOVA SCOTIA

BATDORF, LUKE. From Messiah Chu... Baltimore, Md. To Midville parish.

OHIO

MILLER, JAMES A. From North Riverd... Church, Dayton. To Brunswick, miss... developer.

SHENEFIELD, JOHN C. To Zion Church, C... ton, assistant pastor.

PACIFIC

BERNER, HOMER W. From St. Paul's Chur... Vancouver, Wash. Assistant to syn... president.

AUSE, FLOYD R. To Anchorage, Alaska, mission developer.

MAR, HARALD. To St. Paul's Church, Vancouver, Wash.

PACIFIC SOUTHWEST

UMHOFF, KENNETH R. To Grace Church, Phoenix, Ariz., assistant pastor.

NNETT, RICHARD M. From St. Paul's Church, Monterey Park, Calif. To Pacific Seminary, assistant to the president.

HOTT, FRANKLIN. From Mt. of Olives Church, Phoenix, Ariz. To Foothills Church, La Canada, Calif.

PENNSYLVANIA MINISTERIUM

TTNER, JACOB W. From St. John's Church, Kutztown. Retirement.

HAEFFER, RICHARD H. From Niantic parish. To New Tripoli parish.

ROCKY MOUNTAIN

MMON, EDWARD E. From University Church, Seattle, Wash. To Holy Cross Church, Wheat Ridge, Colo.

SOUTH CAROLINA

LLUM, M. T. From Bethlehem parish, Pomaria. To Cedar Grove Church, Leesville.

TEXAS-LOUISIANA

ARTIN, ALAN K. From Zion Church, Womelsdorf, Pa. To Trinity Church, Miles, Tex.

EXLER, BERNARD L. From St. Mark's Church, Asheville, N. C. To St. Mark's Church, Corpus Christi, Tex.

VIRGINIA

NEBARGER, L. L. From Timberville parish. To St. Peter's Church, Shenandoah.

TCHIE, C. ROSS. From Lutheran Southern Mountain Work, superintendent. To Good Shepherd Church, Morristown, Tenn.

ASTRUNK, CHARLES E., JR. From Kimberlin parish. To Pearisburg, mission developer.

RKLE, GORDON K. From Capon-North River parish, W. Va. To Good Shepherd Church, Front Royal.

WEST VIRGINIA

HMANN, MANFRED K. To St. Paul's Church, Grafton, and Holy Trinity Church, Newburg.

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IN CONCLUSION . . . . . .

SOMETIMES a book can set off a bigger explosion than an H-bomb. I don't know how many books were written in England in 1859, but two written there that year are still echoing up and down the world.

Karl Marx published his *Critique of Political Economy,* later rewritten as *Capital* which laid the foundation for the Communist revolution. Charles Darwin produced a scientific book, *On the Origin of Species.* The publisher probably didn't expect Darwin's book to sell well—there were only 1,250 copies of the first printing.

Both books were based on an idea very popular in those days, but which today seems quite improbable—the idea that life has a tendency to corkscrew its way up and up toward higher levels. Marx applied the idea to economics, but he was not a good scientist. Only an ardent Communist takes his writings seriously now.

Darwin, who applied the idea to biology, was an excellent scientist, and observed and described countless facts of nature with painful accuracy. No doubt biologists of the year 2459 will consider his theories quaint, but will respect him as a clear thinker (*see page 11 regarding the Darwin centennial*).

ONE THING Darwin proved beyond any doubt—life has been developing on this planet during millions of years. That assertion ran head-on into the statement on the first page of the Bible that the earth and all life upon it had been created in six days. Numerous Christians in Darwin's time were convinced that creation began on the morning of Sept. 21 in the year 4004 B.C., as an Irish archbishop figured it out in the 17th century.

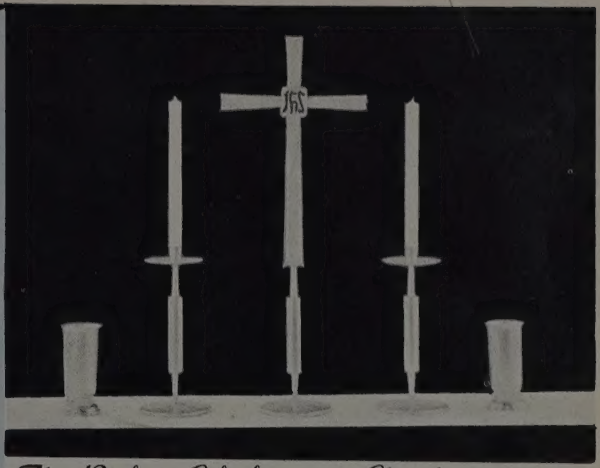
So there was a fierce battle betwe scientists and theologians. There was much humility on either side. Eventuall though, the war between "science" a "religion" was called off. Theologia conceded that the Bible isn't intended be a textbook in biology. The first cha ter of Genesis is a mighty poem about t origin of life. It asserts that life is n accidental and meaningless, but com from the mind of a Creator. Theologia agreed that scientists are right in tryi to put together whatever facts they ca collect as to how life has developed i the universe, and that such research do not contradict essential Bible teaching.

Scientists have also become humbl They deal in data which can in some wa be verified by the senses—seen, measure weighed. They have no reason to believ that their methods of work can ever pene trate the basic mystery regarding th origin of life.

SO THE Bible is no longer the storm center of this furious quarrel which rage for years after Darwin published hi book. The Bible is what it is—the mes sage of God to man about the meanin of life, as this meaning was revealed i the life of the children of Israel and late in the early Christian church. To an man who reads the Bible in eagerness t hear the voice of God, God speaks.

A person especially interested in find ing out how old the earth is should rea textbooks on geological strata and radio active carbon. Of course he must rea only the latest books, because the science are rapidly developing and last year' conclusions are already out of date. That the way things should be.

—ELSON RUFF



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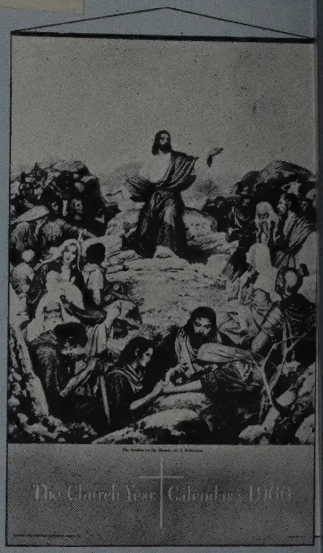

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